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ANIMADVERSIONS

On a late PAMPHLET,

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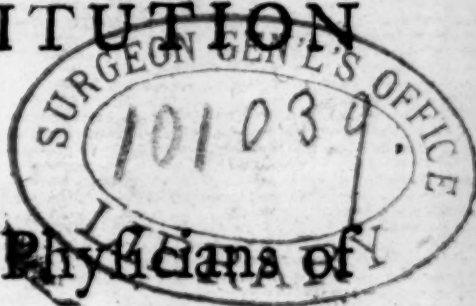
AN IMPARTIAL INQUIRY

INTO THE

LEGAL CONSTITUTION

OF

The Royal College of Physicians of
LONDON.



By PHILELEUTHERUS ACADEMICUS.

*Est Genus Hominum, qui esse Primos se omnium Rerum
volunt, nec sunt.*

TERENT.

———— LICUIT *semperque* LICEBIT
Signatum præsente nota producere Nomen.

HOR.

Efficiam posthac ne quemquam voce laceffant.

VIRG.

LONDON:

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A NEW ADVANCE

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ANIMADVERSIONS, &c.

BEFORE I begin my ANIMADVERSIONS on the IMPARTIAL INQUIRY, I must beg Leave to premise a Declaration concerning all those worthy Gentlemen in the Class of LICENTIATES, who refused to concur with the FEW Malecontents in That insolent Attack upon the COLLEGE. I say, the FEW Malecontents; because not above *Ten* out of *Thirty-seven* (of which latter Number That Class consisted, when the *Impartial Inquiry* was first published) can be suspected of composing This ridiculous CABAL. For, although the SIX *Licentiates*, who signed the Remonstrance concerning their pretended Grievances (one of whom is now convinced of the Injustice of That

Remonstrance *) affirm, that those Grievances are complained of by OTHER *Licentiates*, as well as by Themselves, yet it is certain Those OTHER will not be found to amount to more than THREE or FOUR. But it must be owned, the indefinite Expression of OTHER *Licentiates* is rightly calculated to serve one of the principal Purposes of this IMPARTIAL INQUIRY; which is to make the World believe, that the present Dispute between the COLLEGE and our INQUIRERS, is a Dispute between the FELLOWS and LICENTIATES; whereas it arises merely from the FACCIOUS Clamour of three or four vain Pretenders, who have seduced the FEW OTHER Complainants into an open Rebellion against the established Government of the COLLEGE. As none of the
OTHER

* Dr. H——y, who inadvertently signed this Remonstrance, has since then *inquired* with *Real Impartiality* into the *Legal Constitution* of the COLLEGE, and having found it very different from the Representation given of it in the *Impartial Inquiry*, has paid his yearly Contribution, which in this Remonstrance is called an *Illegal Tax*.

OTHER LICENTIATES have been guilty of joining in this publick Insult upon the COLLEGE, and some of Them have even publicly condemned it; so I hope none of them will apply any Part of the following ANIMADVERSIONS to themselves, which are only applicable to a FACTION, who have sufficiently vindicated the COLLEGE, for keeping them out of it's Administration, by the very Methods they have employed to persuade the World they ought to be admitted into it.

As the *Impartial Inquiry* is probably the united Labour of the *Faction*, and the utmost Effort of it's Genius, as well as Malice, I shall take the Trouble to examine it quite through, that it may appear what admirable Literature these *Inquirers* discover in almost every Page, who aspire to the Government of a Learned Society.

Our *Inquirers*, whose Design is to discredit our Excellent UNIVERSITIES, as well as to abuse the COLLEGE of PHYSICIANS, begin their Attack on Both with a very bad Omen. For they are forced to be beholden to a very great Critic
(whose

(whose Learning will ever be an Honour to one of those Universities) for an Opportunity of cracking a very miserable Joke upon the College in their *Motto*; it being certain, that if Dr. *Bentley* had not espoused (I will not inquire how justly) the word *Medicandum* instead of *Mendacem* in his Edition of *Horace*, our *Inquirers* could never have made so stupid a Quibble upon some of the finest Lines of That Poet, as they have by applying them to the *College* *. I say, so stupid a Quibble; because they cannot make them applicable to the *College*, without supposing the word *Medicandum* to have the Sense of the *Participle active* MEDICANTEM; which if it had, it would no longer be consistent with the Sense of the Context. So much do our *Inquirers* blunder in their first Onset, that we see they cannot apply their very *Motto* without being guilty either of false Construction, or of Nonsense.

Our

* *Falsus honor juvat & mendax Infamia terret
Quem nisi mendosum & medicandum? &c.*

Our *Inquirers* set out with a pompous Declamation concerning the Powers granted by HEN. VIII. to the COLLEGE; which, they say, *were as ample as they could desire, as large as a great King could grant, and as lasting as Three Acts of Parliament could make them.* After which oratorical Flourish, they entertain us with another, which abounds with the richest Nonsense: For they tell us, (Page 24.)

“ If the COLLEGE had been governed
 “ from time to time according to those
 “ original Constitutions, *ad hanc Normam*,
 “ (as a Statute of the College expresseth
 “ it) by the prudent Counsel of the President, Elects and Censors, graced with
 “ the dutiful and becoming Behaviour of
 “ the rest, and adorned with Science, by
 “ *rooting out the Unlearned, and driving*
 “ *far away every hateful Impostor*, it would
 “ most certainly have continued *to be* in
 “ a very flourishing State, and the greatest
 “ Blessing to the Commonwealth.”

Now let me ask any Man, but one of these *Irregulars*, what Sense there is in all
 this

this ridiculous Affectation of *Oratory*? A Society may be directed by the prudent Counsel of it's Governors; it may (since our *Orators* will have it so) be *graced* also with the dutiful and becoming Behaviour of the Governed; and it may likewise be adorned with such Science, as tends to *keep* out the Unlearned, and drive far away every hateful Impostor: But to say, if the *College* had been *adorned with Science* by ROOTING out the Unlearned, it would have *continued* to be in a flourishing State, is to suppose there were unlearned Men in it, whilst it was in a flourishing State; which is undoubtedly an excellent Argument for *rooting* them out. If by *not rooting out the Unlearned, and driving away, &c.* they mean that the *College* does not exert it's full Powers as often as it did a hundred Years ago, what will our *Inquirers* say to the *College*, if it should tell them it thinks of it's own Powers in the same manner as Those, who (according to our *Inquirers*, p. 23.) have thought the *College's* Powers

ers

ers to be such, *as no Body corporate, in a Country famous for Liberty, should ever have been intrusted with?* But admitting this Neglect of old Laws to be in some measure a Grievance, is the *College* any more to be blamed for it, than the Government itself is for not exercising many obsolete Powers, which are no less legal than those granted to the College? And should not the Forbearance both of the Government and the College on such Occasions, teach such impertinent Censurers of their Conduct the Modesty to acquiesce in it? If they had either Modesty, or Sense, they would be inclined to think it meritorious in Persons endued with large Powers, (however legal they may be) enacted in Times when the Administration at least, if not the Spirit of our Constitution, was arbitrary, they would be inclined, I say, to think it meritorious, in Persons endued with such Powers, not to exercise them, when the Temper of the Times will no longer bear them. It would be no hard matter to give several Instances of *Acts of Parliament* still in

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Being,

Being, which the Wisdom of the Legislature has long since forbore to put in Execution, for the Reason just given ; and may not the *College* imitate it's Superiors in a Case of such acknowledged Prudence ? If a Regard to the Peace and Quiet of Society will justify the Government in this Case, will it not justify the *College* also ? Should these *Inquirers* deny the Parity of this Reasoning, and, in their declamatory Stile, contend that the Times should give the *College* new Powers, if they will not bear it's old ones, I shall only answer, that whenever our Government shall think a Corporation of Physicians worthy it's Regard, the *College* will be very ready to submit to it's Determinations ; and till then, the wisest Men out of the *College*, as well as those in it, think the most effectual Service it can do the Public, is not to suffer any *half-educated*, illiterate Physicians to enter into it. For, in regard to the Punishment of QUACKS, I would ask the first intelligent Man I met, Whether, if the *College* was scarce able to exercise it's Powers, but met with frequent Inter-

Interruption in the Execution of them, from such Men as Sir *Francis Walsingham*, Lord *Hundson*, and the Lord High Admiral *Howard*, (as our *Inquirers* themselves, in Page 25, own they did) at a Time when the Strength of it's Body was great, and proportioned to the Powers of the State which first created it, how can it expect to be indulged in the free Exercise of them in an Age, wherein QUACKS have such an Influence in the Kingdom, that one of the most enormous that ever appeared in any Age or Country, had once Credit enough to get himself exempted from a Search into his Medicines, to which all other Retailers are liable *.

B 2

Our

* The COLLEGE has surely been very hardly treated by the MALECONTENTS of different Parties; one of which reviles it for NOT *imprisoning, starving, and ruining* Those, whom, it is pretended, the LAWS of the LAND have impowered it to *imprison, starve, and ruin*; whilst another Party falsely accuses and reproaches it for conspiring to *starve and ruin* an *innocent Man*, who chose rather to spend a *Thousand Pounds* in LAW, and to abuse the COLLEGE for seven Years together, than to obtain a Place in it on the single Condition of asking it's Pardon.

Our *Inquirers* next make a sage Observation on the general Conduct of Societies, and tell us, that “when once any Man, “or any Body of Men, goes beyond the “Bounds set to his, or their Authority, “it *generally* ends in Tyranny.” Does it *generally* end so? If these *impartial Inquirers* had not been a *half-educated* Tribe, they would have known it *always* ends so; for there cannot be a better Definition of Tyranny, than to say it is going beyond the Bounds of *lawful* Authority; which whenever any Man, or any Body of Men, presumes to do, so often He, or They, must be *always* guilty of Tyranny. After all this Solemnity and Oratory, the Grievance at last comes out; and all these illegal and arbitrary Proceedings, so much complained of, at last amount only to this, That the COLLEGE, which they own “has a Power of making Laws, *not* “only for *it's* own Body, but for every “other Individual that practises Physic,” has, in Consequence of this Power, made a Law, not only very conducive to the End of *it's* Incorporation, but which has also

also been the principal Means of it's raising and preserving the greatest Reputation of any Medical Society in *Europe*. This Law, since it excludes such-like *Doctors* as our *Inquirers* from any Share in the Government of the *College*, these *Inquirers* have written a long Pamphlet to abuse ; which very Pamphlet is the most effectual Vindication (as we shall shortly prove) of the Law it so vehemently exclaims against *. But, it seems, the *College* “ have not only perverted the Design of
“ their

* The malicious Scurrility of several Invectives against the COLLEGE, applauded, if not published by Men, who had tried in vain to get Admittance among it's FELLOWS, sufficiently shews how reasonable it is that a SOCIETY should have a Power of rejecting Men of furious and unsociable Tempers ; and likewise how judiciously the COLLEGE has lately exercised That Power. One of these Invectives was published by the Friends of a *Disappointed Doctor*, whilst his LAW-SUIT with the COLLEGE was depending ; and another of a still more malignant Spirit is just now sent abroad by Him, or his Patrons, in the Rage of their Disappointment, with the Title of *A Fragment sent from Naples, &c.* This last outrageous Piece of Buffoonery is so peculiarly impudent and malicious, that it ought to have been really written in the Country, from whence it is pretended to have been sent ; where there is the *only Court of Judicature* upon Earth, which is fit to punish J—sh Malice.

“ *their Founder, in dividing the one Par-*
 “ *liamentary Body into two distinct sepa-*
 “ *rate Parts; they have inverted the*
 “ *Letters Patents; instead of suppressing,*
 “ *they have so far encouraged Quacks of*
 “ *all Sorts, even the most illiterate and*
 “ *most impudent (by not exerting their*
 “ *legal Authority to restrain them) and*
 “ *by these Means have suffered every*
 “ *Empirick from any Part of the World,*
 “ *who has settled in London, to practise*
 “ *with Impunity; when at the same time*
 “ *they have discouraged Men of a LEARN-*
 “ *ED Education, and have so interpreted*
 “ *their old, and so framed their new Sta-*
 “ *tutes and By-Laws, as to load with Ig-*
 “ *nominy, oppress with Fines and Taxes no*
 “ *less than Two and Forty Physicians exa-*
 “ *mined according to Act of Parliament,*
 “ *approved, and admitted to practise with-*
 “ *out Limitation by the College.*” Here
 we see the dividing the College into Two
 Classes stands first in the black Catalogue
 of the College’s Crimes published by our
impartial Inquirers; and so indeed it
 ought, as it is deemed by them the great-
 est it has been guilty of. The Expedi-
 ency and Usefulness of this Division to the
 Public will be seen long before we shall
 have

have finished our *Animadversions* on this *Impartial Inquiry*. If the *Legality* of it be disputed by our *Inquirers*, why do they not apply to the LAW, which cannot fail to redress their Grievances? It is plain from a late Application which they made to it, that they are not averse to such a Remedy, whenever they can flatter themselves with any Hopes of Success. This would be a much more likely Way to give all Men of Sense and Candor a good Opinion of their Cause, than their endeavouring to prepossess the World against the *College* by such ridiculous Pamphlets, as cannot fail to justify it for excluding the illiterate Authors of them. It cannot be denied, that the original *Charter*, which was confirmed by two subsequent Acts of Parliament in the Reign of HEN. VIII. is drawn up with such Inaccuracy, as has perplexed and divided the best Lawyers in their Judgment of it. What now does the candid Reader think is the modest Demand of our *Inquirers*? Only This, that the *College* should make the *Licentiates* Judges in their own Cause; that is, should
take

take their Interpretation of the *Charter*, (who are confessedly not only no better Judges, but also at least as much interested in this Question as the FELLOWS) rather than the Opinion of it's own Lawyers; and because the *College* has not thought proper to do so, our *Inquirers* have the Assurance to accuse it of *arbitrary* and *illegal* Proceedings. But let us appeal to more unexceptionable Judges, and ask the candid Reader, what in such a Case the *College* should do? As the End of it's Institution was evident, though every Part of the Means was not explicitly prescribed, surely it had a Right, nay, it was it's Duty to use such Means as appeared to it most conducive to it's End. The *College* was justly persuaded, that the only Way to have a Succession of able Physicians was to admit none into it's Government, but such as gave the best Security for their Ability, a LEARNED EDUCATION; but as it was manifest both from Reason and Experience, that many Men might be capable of practising Physic in common Cases, who had not, through the Deficiency of
of

of their Education, acquired such a Degree of Knowledge in it, as Learning alone can give, it was thought both reasonable and useful to grant such Men a License to practise, as long as this Justice might be done both to them and the Public without injuring the Institution of the *College*, or the Rights of it's highest Order; whose Education had best qualified them to govern it. This, I apprehend, was the Reason of first dividing the *College* into two Classes. Experience first suggested the Necessity of it. It could not but be soon discovered, that the very Being of the *College* depended on it's having a Class of distinguished Learning, which alone was fit to judge of the Qualifications of the inferior Class; and that without such a superior Class, it must soon degenerate into *Powder-mongers* and *Mountebanks*. And as Experience first taught the *College*, that every Man, who was fit to practise Physic was not of equal Dignity in his Profession; so it might have taught our *Inquirers* with what Equity and Moderation they had always

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been

been treated by this superior Class, and especially by Those of these Times; since it is notorious, that as oft as any of the lower Class have, either by an uncommon Genius, or an uncommon Application, surmounted the Disadvantages of a *Half-Education* (which, it must be owned, does now and then happen); so often the *College* has been ready to acknowledge their Title to it's highest Order, and with the greatest Good-will admitted them into it; of which Justice the *College* has very lately afforded some undeniable Instances*.

The immediate Design of the CHARTER was to regulate the Qualifications of Practitioners; in doing which it must be supposed to be consistent with the *Three Acts* of Parliament, which our *Inquirers* admit to have concurred in the Establishment of it; in one of which there is this express

* The University of *Cambridge*, and the *College* of *Physicians*, have lately given a fresh Instance of their Regard for great Abilities, and the public Judgment, in the Case of Dr. *Akenside* and Dr. *Shaw*, who have lately obtained Degrees from the former at the Desire and earnest Recommendation of the latter.

express *Proviso*; " Provided alway that
 " this Act, nor any thing therein con-
 " tained, be prejudicial to the Univerfi-
 " ties of OXFORD and CAMBRIDGE, or
 " either of Them, or to ANY Privileges
 " granted to Them." If therefore the
 other Parts of the CHARTER can be in-
 terpreted agreeably to this fundamental
 Principle in one of the ACTS of PAR-
 LIAMENT, which our *Inquirers* allow to
 have concurred in establishing the *College's*
 Powers, such an Interpretation is surely
 preferable to any, which implies an In-
 consistency in the *Charter* with those
Acts; unless our *Inquirers* will maintain,
 that the *Charter* was designed to be in-
 consistent with any of those *Acts*; in
 which Case the *College's* Privileges and
 Immunities would not be (as our *Inqui-*
rers expressly affirm they are) *as lasting*
as THREE ACTS of PARLIAMENT
 could make them. The FIRST of these
 THREE ACTS determines who were *Le-*
gal Practitioners before the Foundation of
 the COLLEGE; and these were only the
Graduates of our own *Universities*, and

the LICENTIATES of the *Bishop* of LONDON and the *Dean* of ST. PAUL'S. But as the COLLEGE'S *Charter* allowed None of these to practise without a LICENSE from it's New Corporation, it may be asked, How has the *Charter* secured the Privileges of our *Universities*? I answer; After it had forbid their Graduates to practise Physick without a *License*, it could secure their Privileges but one way, that is, by maintaining their *Graduates* in the same Degree of Superiority, which they possessed before the *Charter* was granted. But since it put all it's *Licentiates* upon a Level, as to their legal Capacity of practising, it could not possibly answer it's own professed Intention to support our *Academical Doctors* in their former Pre-eminence by any other Means, than admitting *them alone* to the Power of Legislation. If it be urged, that there is in the Act of the 14th of HEN. VIII. a much more obvious and reasonable Explanation of the *Charter's* Regard to the Privileges of our *Universities* than this far-fetched one; for the Privileges of our
own

own Graduates referred to in the 3d of HEN. VIII. are, in the 14th of the said King, declared to be only That of practising all over *England* by virtue of their Degree, which the *Charter* meant to allow them, with an Exception to the *Bills of Mortality*; whereas it allowed no other Practitioners to practise any where without the *College's* License. To this I reply, that the Privilege of practising in the Country without the *College's* License, is but ONE Privilege; whereas the Act of the 3d of HEN. VIII. provides against any Prejudice, which may happen to ANY Privileges the Universities were then possessed of. Besides, according to this Interpretation of the *Charter*, it gives the *College's Licentiates* the Superiority over our *Academical Graduates*; for the former may have a Power from the *College* to practise any where, which our *Academical Graduates* lose by this Institution.

It must be owned, that the Arguments I have drawn from the Consistency of the CHARTER with the THREE ACTS of PARLIAMENT, which are supposed by
our

our *Inquirers* to make the *College's* Powers *lasting*, are only *Argumenta ad Hominem*; but it cannot be denied, that such Arguments are sufficient to my Purpose, which is not, like That of our *Inquirers*, to inquire into the *Legal Constitution* of the COLLEGE, which I leave to the Judgment of the LAW; but only to shew the *Reasonableness* of it's present Form, and the Weakness of those Arguments by which our *Inquirers* have attempted to demolish it. It must be owned, I say, that the Arguments I have been using are only *Argumenta ad Hominem*; for, to say the Truth, the FIRST of the THREE ACTS mentioned by our *Inquirers*, viz. the THIRD of HEN. VIII. has no Relation to the CHARTER which founded the COLLEGE, as the other TWO ACTS have, but is a distinct ACT, intended to correct the Abuses then complained of in the Practice of *Physic*, seven Years before the COLLEGE was founded. And it could never have entered into any Heads but Those of our *Inquirers*, to suspect that This ACT was
one

one of Those, which established the *Powers* of the COLLEGE. It is reasonable indeed to suppose, that the same good Disposition in the Parliament towards the Universities, which appeared in this first reforming *Act* concerning *Physic*, should operate afterwards in Those which confirmed the COLLEGE's *Charter*, and consequently that those *Two* Acts should be interpreted agreeably to the *Proviso* before quoted from the *First*, if That *Proviso* be not *formally* contradicted, or repealed, in either of the *Two* subsequent *Acts*; which is a Point, I apprehend, that can only be determined by the LAW, and to it's Determination I shall submit it. I will only beg Leave to offer *Two* probable Reasons, why the *Charter*, which was granted *Seven* Years after this *First* Act which contains the aforesaid *Proviso*, could not mean to contradict the Regard expressed in the latter to the Privileges of our Universities. My Reasons are these: *First*, *Linnacre*, at whose Instance the *College* is known to have been founded, was a great Patron and Benefactor to *Both* our Universities;

versities; whose Privileges he cannot therefore be supposed to have attacked. *Secondly*, If He, who is allowed to have had Credit enough to obtain the *Charter*. could possibly be supposed not to have had Credit enough to protect the *Universities*; yet it cannot be thought there was more Reason to impeach the Credit of our *Academical Graduates* when the *Charter* was granted, than there was *Seven Years* before; and consequently it is not probable that these should have been any more Enemies to the *Universities* when the *Charter* was granted, than there were at the passing of the *First Act of Parliament*.

Besides, can any thing be more ridiculous, than to suppose the Founder of the *College* thought those Physicians, whom he trusted with *Eleven Twelfths* of the Kingdom, unworthy to have the Care of the other *Twelfth*? And yet such an Absurdity is implied in the Supposition, that the Reason for the *Charter's* restraining the Practice of our *Academical Doctors* to the Country, was any Distrust that they
were

were not by their *Degrees* as well qualified to take care of the Health of the Town, as any of Those to whom it granted a *License*. When therefore the *Charter* declares it's Design of uniting all the Legal Practitioners into ONE BODY, it must be understood in the largest Sense those Words are capable of; since no other is consistent with the exprefs Declaration in the *First* of the THREE ACTS before-mentioned, of it's Intention to preserve the Privileges of our *Academical Graduates*. When the *Charter* talks of a *Body*, it must be understood not to mean a *Monster*. It could not mean a Body without any Discrimination of Parts; or a Body, whose Tail should have any Pre-
tence to quarrel with it's Head for being uppermost. From all which it is evident, that the *Charter* only meant to put the *College's* LICENTIATES into the Place of those of the *Bishop* of *London* and Dean of *St. Paul's*, and that it restrained our *Academical Graduates* from practising in *London* without it's License, not from the least Suspicion of their Qualifications, but
D merely

merely because it would *oblige* them to be the *Governors* of it's new Corporation, whom it thought the fittest for That Purpose.

But our *Inquirers* say, If your *Academical Graduates* were designed to govern the Medical Body, why do not they suppress *Quackery*? That they did this as effectually as it can be done in a free Country for at least a Century, Dr. Goodall's historical Account of the *College's* Proceedings sufficiently testifies; and they themselves own it in Page 25. I have before given the Reason why the *College* cannot continue to do so; which will satisfy all candid Persons who know the World, and omit not the Circumstance of human Power in the Consideration of human Actions; a Circumstance, which has escaped the Penetration of our *Inquirers*. As to their other Charge of *loading with Ignominy* Men of a *learned Education*, the candid Reader may judge of the Fruits of this *learned Education*, so much boasted of by our *Inquirers*, from the Specimen of them, which they had exhibited in their

Impar-

Impartial Inquiry. But, it seems, the *College* has oppressed *two and forty* of these *Learned Gentlemen* with unlawful Taxes. The candid Reader must have observed long ago, what a Fund of Malevolence belongs to our *Inquirers*. And here I would desire him to observe what Bunglers they are in the Management of it? For since it is certain the *College* has exercised this Power of taxing it's *Licentiates* from Time immemorial, our *Inquirers* might have said with equal Truth, that the *College* had oppressed 500 of these learned Gentlemen, instead of Forty-two; and they certainly would have said so, if their Skill in Argumentation had bore any Proportion to their Malice. But what are these Taxes so much complained of? What is this Oppression so much exclaimed against? Does not every Society levy Contributions on it's Members for it's Subsistence? And does not the *College* raise these Contributions among it's *Fellows*, as well as it's *Licentiates*? Yes, say our *Inquirers*; but the *College* does not allow us

to be Members. This, I apprehend, is a gross Mistake. The *College* allows it's *Licentiates* to be Members of it's Corporation in the same Sense wherein the Government allows Dissenters to be Members of the Body Politic ; but it thinks a *Test* as necessary to it's own Safety and Honour, as the *Political Test* is to the Preservation of our present happy Establishment. I know no Reason for a large Society's Conduct, which will not justify a small one in the like Circumstances. As therefore our Government affords Protection to all on whom it levies Taxes, and bestows it's Honours on none but such as give it Security not to oppose any of it's Fundamentals ; so the *College* conducts itself towards it's *Licentiates*, to whom it grants Protection as *Physicians*, which they could not legally claim without it ; but excludes them from a Share of it's Government, because a Majority of such *Licentiates* as our *Inquirers* (which would probably happen, if they were once admitted) would both disgrace it's Reputation, and overturn it's Establishment.

blishment. Let the Friends therefore of the present happy Constitution both in Church and State, judge how far our *Inquirees* are to be countenanced in their present Pretensions, which they found on such Arguments, as are no less destructive of the *Political*, than of the *Medical* Test in *England*.

But let me ask our *Inquirers*, what they mean by their being admitted to practise *without Limitation*? If they mean by it to practise in *all Diseases*, their Assertion is true, but nothing to their Purpose. If they mean *without any Conditions*, it is false; for their License is expressly granted for no longer a Term than *quamdiu Statuta Collegii observaverint & debitas solutiones præstiterint*.

In Pag. 37th, Our *Inquirers* shew how hard it is for them to express themselves with common Propriety. They tell us, “the Complaints of the *Licentiates* have
“no other Foundation than That whereon
“the College itself stands.”

No other Foundation? The College's Charter may be said to be a remote Foundation,

dation, without which the Complaints of the *Licentiates* cannot be supported ; but if there be *no other* Foundation of them, if there be no violation of this *Charter* to be complained of, our *Inquirers* might as well have no *Foundation* at all.

Our *Inquirers* meant to say, their Complaints could be *supported* by the very Foundation on which the *College* stands, *viz.* by the *Charter* ; but by a Fatality common to most *half-educated* Writers, they could not but blunder, and were not able to distinguish between the different Import of the words *Foundation* and *Support*, or between a *remote* and an *immediate* *Foundation*. I need not observe to the candid Reader, how little Honour such Writers would do to a Society, which has long been famous for it's Learning : Neither need I remark to any intelligent Person, how much such Blunders affect the Merits of this Dispute, as they furnish a strong Argument for keeping such Blunderers out of the *College*. But I do not except to the Expression only of this Paragraph ; I must also find great fault with the
Unfairness

Unfairness of it. For in this Place, where they pretend to give a just Account of the Corporation of Physick founded by the Charter of HEN. VIII. they ought to have repeated all the Powers conferred on That Corporation by the *Charter*; whereas these *Impartial Inquirers* here strenuously argue from a partial Quotation, which would be of no use to them, if it was confronted by other material Passages in the same Charter, and which they forgot they had before been forced to recite, in a Place where it was more likely for the Reader to overlook them. If in considering the Cases of their Patients, they are apt to omit such material Parts, their Practice would do as little Honour to the *College*, as their Writings. Had they really been *Impartial Inquirers*, they would not, in a Place where they profess to repeat the *strong and nervous Words* in which the *Founder* of the *College* has expressed his *Royal Will and Pleasure* *, have omitted the following words in the Charter, “ *Concessimus etiam quod predictus Presidens & Collegium sive*

* P. 38.

“ *Communitas, & eorum Successores Congre-*
 “ *gationes licitas & honestas de seipsis, ac Sta-*
 “ *tuta & Ordinationes pro salubri Guber-*
 “ *natione supervisu, & correctione Collegii*
 “ *sive Communitatis prædictæ, & omnium*
 “ *hominum eandem Facultatem in dictâ*
 “ *Civitate seu per septem milliaria in cir-*
 “ *cuitu ejusdem civitatis exercentium se-*
 “ *cundum necessitatis exigentiam quoties &*
 “ *quando opus fuerit facere valeant licitè*
 “ *& impune, &c.*” Which Words evi-
 dently give the College a Power of making
 such Laws and such Alterations in it's
 Laws, as it should judge most conducive
 to the End of it's Institution. Had they
 done this, there would have been no room
 for the triumphant Conclusion our *In-*
quirers draw from their own Quotation;
 for I have before proved by a most unex-
 ceptionable Rule in the Interpretation of
 all Laws, *viz.* the explaining them con-
 sistently, that the *Charter* never designed
 to make any of our *Inquirers* Law-makers,
 or to trust them with the Government of
 it's new Institution.

In Pag. 39 and 40, we have another Specimen of the *Oratory* of our *Inquirers*, which is as big with Nonsense as the former. “ Yet, say they, notwithstanding this *plain and explicit* Declaration of their Royal Founder; contrary to the Letter and the *plain and obvious* Meaning of every word in the Charter, the *Licentiates* have by *Degrees* been excluded from every thing that belongs to the *College* except the bare Name: They, who have been *admitted* by the President and the Commonalty; They who have *Letters Testimonials* of the PRESIDENTS and the *Commonalties*, approving, and Examination according to the Charter and by the Statute; by a *Distinction* without a *Difference* either in Reason or Law; by a Name unknown to their Royal Founder or his Parliament, have not only the Doors of the *College* barred against them; but the odious Stigma of *minùs Docti* set as it were on their FOREHEADS, a *Stigma* as contradictory as odious; odious to Persons educated in a Profession, which has ever been

“ reckoned a *Learned one* ; and who for
 “ many years have been wholly devoted
 “ to the farther Study and Practice of
 “ *Phyfic* ; contradictory to the Letter of
 “ the Statute, and the exprefs Words of
 “ their Letters *Testimonials* compared : It
 “ is therefore expedient and necessary to
 “ provide, that no Person of the said Po-
 “ litic Body and Commonalty aforesaid be
 “ suffered to exercise and practise *Physic*,
 “ but only those Persons that be profound,
 “ *sad*, and discreet, groundedly learned,
 “ and deeply studied in *Physic*.” I wish
 our *Inquirers* had told us, where this plain
 and explicit Declaration of  Royal
 Founder is to be met with ? I have before
 observed, that as plain and explicit as these
Inquirers represent the Royal Charter in
 point of Law, some of the greatest Law-
 yers in the Kingdom have been puzzled
 about it ; and how plain and explicit it is
 in point of Reason against them, we have
 partly seen already. Hence we may learn
 what Truth there is in that Assertion of
 of our *Inquirers*, that “ the Meaning of
 “ EVERY WORD in the Charter is plain
 “ and

^ the.

“ and *obvious*.” I should likewise be glad to know how they will prove this their other Assertion, that the *Licentiates* have been excluded by *Degrees* ? It is, I confess, somewhat to their Purpose to have this believed ; but since they have only *asserted* it, I once more demand a Proof of it. I will not dispute another of their Assertions with them, that they are *sad Doctors* ; neither will I deny that they are *profound*, nor even that they are as *groundedly learned*, and *deeply studied in Physic*, as some of those whom the *College* admitted to practise at it's first Institution, or as most Physicians in *England*, except those who are educated in our own Universities ; which is sufficient to justify the *College* for licensing them : But this I am sure of, that they are *SAD* Writers, and neither *profound*, nor *discreet*, neither *groundedly learned*, nor *deeply studied* in Languages, no not even in their *Mother Tongue* ; of which they have given innumerable Proofs in this their *impartial Inquiry*, and some of them in this very Paragraph. They tell us, for Example, they have *LETTERS TESTIMONI-*

ALS of the PRESIDENTS and COMMONALTIES approving, &c. in which short sentence there are two notorious pieces of false Grammar.

A great writer of our own Nation observes of *Claudian*, than “ he loves to set his *Epithet* at variance with it’s *Substantive*, and to surprize his Reader with a *seeming* Absurdity *. One may say with still greater Truth of our *Inquirers*, that they love to set their *Epithet* at variance with it’s *Substantive*, and to surprize their Readers with a *real* Absurdity.

I doubt not but our *Inquirers* will attempt to justify the bad *English* of *Letters Testimonials*, and *Letters Patents*, by the Example of the *Letters Patent* themselves, which were therein anciently stiled *Letters Patents*. But this Apology cannot be accepted in the *Republic* of Letters; where there is no GRAND MONARQUE to authorise *false Grammar*, as LOUIS the XIVth is said to have done. And although this Example could justify this piece of bad *English*, yet our *Inquirers* cannot use

* Vid. Addison’s *Dialogues ou ancient Medals*. p. 455.

use the same Plea in regard to the other bad *English* of the PRESIDENTS and COMMONALTIES *approving* in the same sentence.

These *Letters Testimonials*, they say, are of the *Presidents and Commonalties approving*; in which Sentence, to make it *Grammar*, the words *Presidents* and *Commonalties* must be the *Genitive Case singular*. But the word *Presidents* without a *Comma*, between the two last Letters of it, is certainly the *Plural Number*; and if our *Inquirers* should exclaim against my *grammatical Exactness*, such Exclamation will not in the least disprove that these *Inquirers* cannot write *Grammar*: Neither can they lay the Omission even of so small a matter as a *Comma* on the *Press*; because the word *Commonalties*, which stands in the same Relation as the word *Presidents*, is so indisputably the *Plural Number*, that a *Comma* could not make it the *Genitive singular*.

Thus much for the *profound Learning* of these *deeply studied Inquirers* in this Paragraph.

As

As to the *Stigma* which our *Inquirers* accuse the *College* of setting *as it were* on their *Foreheads*, I will not deny that They have something *peculiar* in That Part ; but it is not of the *College's* setting. It is the joint Work of Nature, and their *learned* Education together ; which, as long as they continue to cooperate in the same manner, will always make the *Distinction*, they so much complain of necessary ; a *Distinction*, which the *impartial Inquiry*, alone will abundantly prove to *be not without a Difference*. Whether this *Distinction* be without *Law* is a Question which nothing but *LAW* can determine ; and to That there is but one Reason before hinted, why these *Inquirers* do not appeal. But this *Stigma*, say our *Inquires*, is odious to *Persons educated in a Profession*, which has ever been reckoned a *learned one*. Is it so ? Ought there then to be no *Distinction* between Men educated in the same Profession ? Must we suppose every Man to have the same Degree of Learning who is bred in the same learned Profession ? Is there no Difference

Difference then between the Learning of Dr. *M—l—y* and Dr. *Harvey* ? No Disparity between a Man-midwife, and the immortal Discoverer of the *Circulation* ? Or why need we suppose some Men, who are bred in a learned Profession, to have any Learning at all ? If our *Inquirers* think such a Supposition necessary, they must likewise think there are some Charms in the very Entrance into a learned Profession, which cannot fail to turn a Block-head into a Scholar, as oft as he puts his Nose into it. I could readily grant them there may be as much *Magic* in a learned Profession, and especially in That of *Physic*, as there was in *Trophonius's* Cave, *viz.* enough to make a Man look grave, wise, or (since they seem so much pleased with the old word in the *Act of Parliament*) SAD, if they will, and that this *sad* Look has got many a *sad Doctor* many a Guinea. But that a Man's being of a learned Profession (how much soever it may be some men's Interest to propagate such a Doctrine) necessarily makes him *learned*, I can no more allow than that *Doctor* and *Doctus* are

are equivalent Terms, though they are both derived from the Verb *Doceo*.

We have seen why this *Stigma*, as our *Inquirers* call it, is *odious* to them ; let us now examine the Reasons they give for it's being *contradictory*. The Statute declares no Body shall be licensed, who is not *groundedly learned, and deeply studied in Physic*, and the LETTERS TESTIMONIALS (as our *Inquirers* a *second* time call them) allow the LICENTIATES to be so ; from whence our *Inquirers* infer, that it is a contradiction to stile them MINUS DOCTI. If this their Inference be true, then whoever is *deeply studied in Physic*, is as *deeply studied* in That Art as a Man can be, and there are no *Degrees of Comparison* in *medical Learning*, as there are in every other sort. Is it a Contradiction then to allow a Man to be learned ; although one does not allow him to be the *most* learned ? Is is any Contradiction to allow a Man to know how to bring a Child in the World, although you do not allow him to know so well as some others, how to prevent it's going out again ?
 Though

Though LAWS speak in the *Positive Degree* concerning the Qualifications they require, yet did any Body but our *Inquirers* ever infer from thence, that they meant thereby to destroy the other *Degrees of Comparison*? Because the *Charter* allows none to have a Claim to a *Licence*, but who are *deeply studied* in *Physic*; does it follow from thence, that none can be more *deeply studied* than others, or that all the *deeply studied* have an equal Title to every other Honour the *College* can bestow, besides it's *Licence*? Or even that most of those who were *deeply enough studied*, to be admitted *Fellows* two hundred Years ago, were as well qualified for that Trust, as the Majority of those, who have been admitted to it within the last Century?

Will our *Inquirers* deny there are several *Apothecaries* in this great Town, of good Sense and Experience, as *grounded learnedly and deeply studied* in *Physic*, as several among themselves, and who consequently have as good a Title to a *Licence*, as any of those? And would it be a Distinction without a Difference to grant them

F

one,

one, or *contradictory* after it was granted them, to call them *minùs docti*, who neither could nor would pretend to be as learned as those *Fellows*, who had spent some Years in general Learning, at either of our excellent Universities? What then should hinder us from calling a Man, who had no more Learning than such an *Apothecary*, (of which Degree I will venture to say, are most of our present *Inquirers*,) what, I say, should hinder us from calling such Men, or even those who are much superior to them, *minùs docti*? Should we not call them so, because they have bought a Degree abroad, after having tried in vain to get one at Home? And, cannot these *Apothecaries* do so likewise? Or should we not call them *minùs docti*, because they wear a Sword, and a wise Face with it, at *Batson's* or *George's*? And cannot any ambitious *Apothecary* do so likewise? Where then is the Difference between Men who practise *Physic* without a learned Education? May not the *College* call them all *minùs docti*? since although there is at present a *Distinction* between them,

them, yet, (to return our *Inquirers* their own Compliment) it is undeniably a *Distinction without a Difference*. But our *Inquirers* have not yet done with the *Foundation* of their Complaints. A Page or two before, it was laid on the *Charter*; in this Page they lay it on the old Statutes, which they now pretend to compare with the present. Let us hear them again.

Our *Inquirers* say the Term *Licentiate* was unknown to the *College*, till the Reign of *Charles I.* and how do they prove this? By one of their usual Arguments. They find a *License* granted to one S H E P H E A R D in that Reign. Thus they reason. There was a *Licentiate* in the Reign of *Charles I.* therefore there was none before That Reign. Excellent *Logic*! But suppose our *Inquirers* could produce a List of the *College* before this Reign, in which there were no *Licentiates*, I would ask them how this would prove there was no such Order as that of *Licentiates*? There was a Time within these four Years when

there was no Candidate in the College's Catalogue ; and would any Body but our Inquirers conclude from thence, that there was then no such Rank in the College as that of Candidates ? Our Inquirers pretend to produce a List of the College in 1575, consisting only of Twenty, including Strangers ; and by their marking only Two of this Number, with the Words Oxon. and Cantab. they would seem to insinuate that there were no more Graduates from Oxford or Cambridge, then in the College than those Two ; but as another Doctor in this List is distinguished by the Words of West-Chester, it is much more probable that the Words Oxon. and Cantab. denote the Abode of the Doctors, whose Names they are added to, rather than the Place of their Education. But if I should grant them all they would insinuate by this List, what Purpose could such a Concession serve, but to furnish their Antagonist with a plain Reason, why there were then no Licentiates in the College ? For if the State of Physic was at That Time so low in England, as to afford but Twenty Physicians,

ficians, (Strangers included), worthy of being Members of the *College*, several of whom seem to have lived at a great Distance from *London*, where is the Wonder that the *College* should have been oblig'd to elect several, who had not had their Education in our own Universities, into it's *Fellowships*, when our Universities did not supply a Number sufficient to execute the *College's* Offices commodiously?

In (p. 40, 41, 42.) our *Inquirers* condescend to grant that the *Charter* gives a Power to make Laws and found their Title to Fellowships on the Consistency of it, the very Principle by which we have proved the Weakness of their Pretensions. At the same Time our *Inquirers* conclude, because they are allowed to be Members of the Community at large, that they have therefore an equal Right to every Privilege, which belongs to every other Member of the same Community; at which Rate of arguing, our *Inquirers* may as well aspire to be LORDS as FELLOWS, since *Lords* are Members of the same Community with them. They likewise
with

with a Logic peculiar to their *half-education*, infer from their having *Fellowship* in one Sense, that they have it in another ; an Inference just as true as this Proposition, that every *Fellow Collegian* is a *Fellow of a College* ; which they could not but have seen the Nonsense of, if they had not been as great Strangers to Common Sense as to *Universities*. Our *Inquirers* (p. 42.) shew what excellent Talents they have for Government, by the Notion they have of civil Society ; whereof according to them, every Member, who does not possess it's highest Offices, is no better than a SLAVE. For, if the *Licentiates*, as they assert, are no better than *Slaves*, only because they are not allowed to be *Fellows*, for the like Reason, every other Order of Men in Society at large, who are not admitted into a superior Order, are *Slaves* also ; by which just Conclusion, from their own Premisses, they take away the Compliment from their Country with one Hand, which they had just before given it with the other, when they owned that *Britons* enjoyed all their Liberties and Priviledges
by

by *Magna Charta* ; for if none are free but those in the highest Offices, *Britons* must be said to be in the worst Sense, what the best Poet once described them to be

— *penitus toto divisos orbe.*

But in this Paragraph our *Inquirers* meant to shew their Wit and Learning, as well as Argumentation, where they say, “ the
“ Licentiates are treated as if they were
“ (*as a learned Divine some time since at-*
“ *tempted to prove ALL Physicians to have*
“ *been, viz.) SLAVES.*” We now see our *Inquirers* are equally unlucky at *Wit*, *Learning*, or *Argument*. How much has their Learning, or rather their *Coffee-House* Intelligence, (for That is all the Learning they seem to have) betrayed them in this Particular ? This learned Divine they speak of, whose Learning was acquired in one of our excellent Universities, knew infinitely better what he *attempted* to prove than our *Inquirers* do. He never was so chimerical as to think of proving ALL Physicians to have been *Slaves*. If our *Inquirers* had understood only the
Title-

Title-Page to That eminent Divine's *Latin* Dissertation, they would have known the Purpose of it was not to prove ALL Physicians SLAVES : If they could have read the Dissertation itself, they would have known the Purpose of it was to prove that *Physic* was practised among the *ancient Romans* chiefly by Men *extremæ Sortis*, by Men of ONE particular Nation ; into which very Condition, our *Inquirers* are now *attempting* to bring *Physic* in *England* : In short, they would have known that this eminent Divine only attempted to prove, that the *Art of Healing* was among the *ancient Romans* principally exercised by *Greek* SLAVES ; whose servile Condition had rendered This Profession almost as contemptible at *Rome*, as a COLLEGE of illiterate *Inquirers* will infallibly render it in *England*, if there ever should be a COLLEGE composed of such.

In p. 45, and 46, our *Inquirers* give us a little more of their *Logic*. They tell us, “ there is no Form of Examination
 “ for the *Licentiates*, distinct from That
 “ of Candidates, mentioned in the Sta-
 “ tute,

“ tute, *therefore*, there could be no *Li-*
 “ *centiates* when the original Statutes
 “ were made.” I have already shewn it
 is no matter whether there was or not.
 But let us remark the *Logic* of this Sentence.

Let us prove by *Syllogism* that this their
 Inference is not a just one; a kind of ar-
 guing, which our *Inquirers* probably never
 heard of. Whatever necessarily infers
 the Non-entity of a Thing, equally in-
 fers it at *all Times*; for *all Times* are an
 essential Part of the *Ideas* implied in the
 Term *necessary*. If therefore the Omission
 of a Form of Examination for the *Li-*
centiates necessarily infers the Non-entity
 of them, it equally infers it at all Times;
 as well *now*, as when the Statute was
 made. But we know it does not infer the
 Non-entity of them *now*; ERGO, it does
 not necessarily infer the Non-entity of
 them, when the Statute was made. What
 then will become of our *Inquirers* favourite
 THEREFORE? They may possibly put it
 off in their *Coffee-House* Conversations, but
 it will not pass in Print. Our *Inquirers*,
 we see, have not much Reason to hope for

Victory by their *Logic*, and *therefore* (if I may be allow'd to borrow a *Conjunction* they make such a bad Use of) they attack the *College* next with Matter of Fact. They say, "the *College* to this Day uses "the *same Form* of Examination to both " *Fellows* and *Licentiates*." Now, by the *same Form* of Examination, any body but our *Inquirers* would have been understood to mean, that there were *certain Books*, or a *particular Set of Questions*, in which the FELLOWS and LICENTIATES were examined indiscriminately. But they cannot mean This without being guilty of a notorious Falsehood. It is very true, that the *College* always examines the *Fellows* and *Licentiates* in the same Parts of *Physick*, that is, in *Physiology*, *Pathology*, and *Therapeutics*; and so it certainly ought to do, if it means to know whether they are fit to practise. But they have no set Form either of Books or of Questions, which they use indiscriminately in the Examination of Both, as the Words of our *Inquirers* imply. The original *Statutes* do indeed prescribe

prescribe an Examination for the *Candidates* in the Works of *Hippocrates* and *Galen*; which contained the best *Theory*, as well as the best *Practice* of *Physic*, before the Discovery of the Circulation. And surely if the *College* originally used, as our *Inquirers* maintain, the *same Form of Examination* to both FELLOWS and LICENTIATES, That very Fact would afford an incontestable Proof that the *First* LICENTIATES were far from being Men of a *Mechanic* Education, as our *Inquirers* elsewhere suppose; since such Men cannot be thought to have known any thing of the Works of *Hippocrates* and *Galen*. But though the College examines both *Fellows* and *Licentiates* in the same Parts of *Physic*, yet there may be a great Difference in the Manner of Examination; so that the same Parts of *Physic* may afford very different Tests of Men's Abilities; and I hope it has generally been so. At least I have heard a *Fellow* of the College declare, that whenever he was *Censor*, he always examined the *Candidates* and the *Licentiates* very differently: Nor

can any Man do otherwise, without either doing Injustice to the *Candidates*, or excluding the *Licentiates*; for they are often so differently qualified, that the same Examination, which would give a *Candidate* an Opportunity of doing Justice to his Abilities, and his University, would oblige some *Licentiates* to expose their Ignorance, and exclude them from the *College*. Neither ought the *College* to be accused of Injustice, or Breach of Trust to the Publick, for permitting such *Licentiates* to practise, but rather to be justified by it, for the Distinction it has made, or (in the Words of our *Inquirers*) for *it's Separation of the one Parliamentary Body into two Classes*; since we know from Experience, as well as the Reason of Things, that a Man may understand the common Practice of *Physic* without much Learning, and that it is as reasonable to permit them to practise it, who have bought a Degree, as those who have served an Apprenticeship; and still more so, to permit those who have done Both; which some of our *Inquirers* have. There are many nice Questions both in
Physiology

Physiology and *Pathology*, which a Physician of the first Rank ought not to be ignorant in ; which a common Practitioner need not know : There are likewise many historical Points concerning the Practice of *Physic*, which a Man cannot be versed in without much Reading ; and in such I have heard a *Fellow* of the *College* say, he never failed to examine the *Candidates* when He was *Censor*. Men, who came from either of our excellent Universities, he used to say, he never feared to talk to copiously on learned Questions, and in a learned Language ; and therefore could always have an ample Test of their Qualifications for a *Fellowship* : But when he examined those for a *License*, who had not been educated in either of those illustrious Seminaries, I have often heard him affirm (since our *Inquirers* will force me to shew their weak Side) he never met with one who would not be examined in *Latin*, and yet did not often find one who knew enough of that Language, to give him a *grammatical* Answer to the plainest Questions. In the Case of such Men, it would have

have been as ridiculous to have been copious in a Language they did not understand, as to have examined them in Books which they never could have read, or on Subjects which they could not have thought of. Let the candid Reader now judge, whether our *Inquirers* have not, or deserve not to have a *Stigma* on their *Foreheads*, for saying the *College* to this Day uses the same *Form* of Examination to both *Fellows* and *Licentiates*; and for contending that those Men should be made the *Examiners* of other Men's Learning, who have not *Latin* enough themselves, to pass through a good Examination in the commonest Questions.

The 46th, 47th, and 48th Pages, contain nothing but bad *English*, and bad Arguments, which I have before answered. In p. 49 our *Inquirers* tell us, *our additional Statutes, and Clauses of Statutes, ordain things diametrically opposite to the original Laws of the College, and contradict the Laws of the Land.* Diametrically opposite? Opposite only, it seems, will not satisfy the *philosophical* Heads of our *Inquirers*.

vers. Nothing less than a mathematical Term will serve their Purpose, when they are upon a moral Subject. Let us grant now, that these additional Laws are *diametrically* opposite to former Laws? What then? Would any Men, who knew any thing either of civil Society, or human Nature, make such a Circumstance any Objection to them? Is it not the Nature of human Affairs to fluctuate, and sometimes to be *diametrically* opposite to their former Situation? And what are human Laws designed for? Or of what Use can they be, if they may not be accommodated to the opposite Situations of human Affairs? If the Nation 175 Years ago furnished so few legal Practitioners, that the *College* was obliged to take them all in, to do the public Duty, (as our *Inquirers* would insinuate by the Catalogue produced by them) were not such Times as *diametrically* opposite to the present, as the *College's* additional Laws are to it's former? And if so, what have our *Inquirers* got by this wise Objection, but an Opportunity of shewing they can spell the Word *diametrically*? As to their other
Objection,

Objection, that our Laws contradict the *Laws* of the Land, so often insisted on by our *Impartial Inquirers* with so little Wisdom, *That* can have no Weight in a Pamphlet, because it cannot there be proved; and consequently nothing can be so impertinent as a Repetition of it, after the Party has been so often challenged to appear in the only Place where this Question can be decided, and where we know they are forward enough to appeal, whenever they are flattered with the least Prospect of Success.

Our *Inquirers* (in p. 50) after such repeated Proofs of their *Rhetoric* and *Logic*, give us a Specimen of their critical Skill in the *Latin* Tongue. They tell us from their literary Magazine, *Ainsworth's Dictionary*, that "the Word *Collega*, in
 " the true and genuine Sense of it, signifies a *Fellow*, a *legando quod in legatione*
 " & *Magistratu COLLEGÆ sunt SOCII*;
 " ONE OF THE SAME COLLEGE." We will examine the Argumentation of this Sentence presently; but first let us admire the *Criticism* in it. They tell us, the *true* and *genuine* Sense of the Word *Collega*, is one of the same *College*; and to prove it, they bring a Quotation, which shews the *original* Sense of the Word; from which we must conclude, that our acute
Inquirers

Inquirers take the *true* and *genuine Sense*, and the *original Sense* of a Word, to be the same Thing. If this be a true Conclusion, we must go to our *Dictionaries*, as well as our *Inquirers*, to understand one another, and we must have new *Dictionaries* too; for there are at least Ten thousand Words now in use, which have deviated from their original Signification. What *Horace* says of Words themselves is equally applicable to their Senses.

*Ut Silvæ folia privos mutantur in annos
Prima cadunt, ita verborum vetus interit
ætas.*

When any one talks of a Magistrate's INAUGURATION, can he be supposed to mean, that a College of AUGURS are any way concerned in his Entrance on his Office? And yet it is certain that the *original Sense* of the Word INAUGURATION, implies no less than the use of AUGURS on such an Occasion. Or when *Thuanus* tells us, * *apud Polonos institutum est, ut nisi prius rite conditis decessoris manibus Rex AUSPICATO inaugurari posse*

* Vid. *Thuan. Histor. Lib. 57.*

non credatur; are we to understand by the Word *auspicato*, that the *Poles* believed the *Inspection of Birds* to be a necessary Part of the *Inauguration* of their Prince, which could not be properly performed till after his Predecessor's Interment? And yet it is certain, the *original Sense* of the Word *AUSPICATO*, implies such an *Inspection*.

If this new Rule of Interpretation, which owes its Invention to the Sagacity of our *Inquirers*, be true, the *Apothecary's* Apprentice was not so much in an Error, as the World has been made to believe, when he translated the Word *Vehiculum*, (in which the Dr. had ordered a Lady to take her *Physic*,) a *Cart* or a *Wheelbarrow*: Since it is as certain, that *Vehiculum* originally signified any kind of *Carriage*, and that it is derived from *veho*, as that *Collega* is derived from *lego*.

Now for the Argumentation of this unparallel'd Sentence. The Point here to be proved is, that *COLLEGA* and *SOCIUS* are synonymous Terms, and the *Medium* by which our *Inquirers* attempt to prove it

it is the *original* Sense of the Word COLLEGA. But the *original Sense* of the Word proves *too much* for their Purpose, and consequently proves *nothing*; for it signifies *one of equal Power*, which Signification implies more than being of the *same College*, or even than being a *Fellow*. If our *Inquirers* meant to prove this, they might have done it a much shorter way, provided their Learning had reached as far beyond a *Dictionary* as to the *Roman* Historians, who would have taught them, that the word *Collega*, whether it was applied to the *Consulship*, the *Tribuneship*, or the *College of Augurs*, always implied an Equality of Power. But what would this be to the Purpose, unless their former *Postulatum* was proved also, *viz.* That Words never recede from their original Signification; to confute which, I need but offer one Instance out of Ten thousand, and especially as That is a *Case in Point*. There is not a *College* in either of our Universities, wherein the Word COLLEGA, or COLLEGIAN, is not used in a Sense different from its *original* one; for

non credatur; are we to understand by the Word *auspicato*, that the *Poles* believed the *Inspection of Birds* to be a necessary Part of the *Inauguration* of their Prince, which could not be properly performed till after his Predecessor's Interment? And yet it is certain, the *original Sense* of the Word *AUSPICATO*, implies such an *Inspection*.

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in every one of those it is far from meaning one of equal Power, but has acquired such a Latitude in it's Signification, as to include every Member of the *College* from the HEAD to his SERVITOR. And now let me ask the unprejudiced Reader, from whence it is most likely the Founder of the *College of Physicians* took his Sense of the Word *Collega*? from the old *Roman Republick*, or from the acknowledged Sense of the Word in the modern Institutions of his own Country? Or rather let me ask, whether it be fit to ask a Man of Sense so plain a Question? At length our *Inquirers*, who hitherto seemed willing to put the Issue of this Dispute upon the Sense which the Statutes give to the Word COLLEGA, own there is one Place in the Statutes, which has the Shadow of a *Suspicion* in it, against their Opinion, that *Collega* and *Socius* are synonymous Terms; (p. 53.). The Place is this, “ Nullus
 “ SOCIUS aut alius COLLEGA, *alibi quam*
 “ *in Collegio, &c. Corporis humani admi-*
 “ *nistrationem suscipiat, Cap. 18.*” Now this *Shadow* of a *Suspicion*, as our *Inqui-*
rers

ers call it, contains a *substantial* Argument, that the Words COLLEGA and SOCIUS are not *synonymous*. But *Substances* with our *Inquirers* are *Shadows*, and *Shadows* are *Substances*. They therefore think the “ very next Article determines “ the Sense to be the same.” One might reasonably ask them, the *same*, as what? The same in Propriety of Language should refer to the Sense immediately preceding, and then according to them, the very next Article would turn this *Shadow* of a *Suspicion* into a *substantial* Argument against our *Inquirers*. It is more probable therefore, that they have here offended according to their Custom, against Propriety of Writing, and that by the *same*, they meant the *same* Sense, which had before been given to the Word *Collega*. Let us then see, what this Article is, which they meant to say determines the Sense of the Word *Collega*, to be the *same* as that of *Socius*. It is this, *Volumus tamen ut integrum sit cuilibet Collegæ (Electori scilicet, Cenfori vel alio Collegæ sive Socio,) &c.* I have before observed that the Word *Collega* has a large Sense,

Sense, and a restrained one ; that is, that it sometimes signifies *every Member* of the *College*, as well *Fellows* as *Licentiates*, and that it likewise at other Times signifies EITHER of these Members, which it evidently does in these two Places ; for it is as absurd to suppose that it can mean any Thing but a *Licentiate*, when the discriminating Words *vel ALIUS COLLEGA*, immediately follow the Words *nullus SOCIUS*, as it is to suppose it can mean any Thing but a *Fellow*, when in this last Place, the Words *sive SOCIO*, immediately follow the Words *vel alio COLLEGÆ*.

Thus far our *Inquirers* argue after their Manner from Words. Their next Argument (and a *Palmary* one they think it) in Behalf of their Right to *Fellowships*, is deduced from *Facts* ; in which they triumph as much as if they had already gained a Victory over the *College* in *Westminster Hall*. They intimate that the summoning of the *Licentiates* to the *Comitia majora*, is an Acknowledgment that they help to make up those *Comitia*, to which they are in the same honourable
Terms

Terms invited as every Fellow is; and they also ask “ if the Licentiates be not “ Collegæ, OR Socii, why does the College “ direct that their Dress shall be the same “ as the Dress of the Collegæ OR Socii? They might as well say the summoning a Subaltern to a Review, is an Acknowledgment that a Subaltern is a Captain, and they might as reasonably ask, why does the Government direct that the Regimentals of a Subaltern and those of a Captain shall be the same? I will tell the candid Reader, why the Licentiates are summoned; for our Inquirers know it already, but it is for their Purpose to dissemble it; and I will tell the Licentiates, what perhaps they do not know, the true Reason why they have for some Time been invited In regard to their Summons, it is very certain, that when the College thought it necessary to the End and Credit of it's Institution, to have a separate Class for such Sort of Scholars as our Inquirers, (whose Parts and Learning, as they are displayed in the acute Performance before us, sufficiently prove them
to

to be at the best among the *minus docti*) it did not think proper to part with it's Jurisdiction over this Part of the *universum Corpus*, but thought itself oblig'd to regulate it's inferior as well as superior Members ; and consequently it could not but summon it's inferior, as well as it's superior Members to hear it's Statutes, and to receive it's Determinations. And will our *Inquirers* say they were ever permitted to do more, at these *Comitia*, than to hear the *College's* Statutes, and to receive it's Determinations ? Do they not know, the *Licentiates* were always ordered to withdraw after the Statutes were read, and never permitted to join in any Act of Government, or in any other Matters relating to the *College* whatsoever ? Do not these *Inquirers* know that they were never so much as asked to eat and drink with the *Fellows* ? A Fact, this is ; which I must confess, I should have been ashamed to own, if their Behaviour had not justified such a seeming Neglect, and convinced one, there are certain People in the World whom it is not safe to be civil to. Hence
our

our *Inquirers* may collect a good Reason, why they are summoned to the *Comitia*. I will now tell them the true Reason why they have been for some Time *invited in such honourable Terms*. It seems they owe this Honour entirely to the excessive Complaisance, or to the excessive Laziness of their old Friend, (with whom some of them have lately quarreled) the *College's* BEADLE. This Gentleman, I understand, whose Business it is to send the *College's* Summons, chose rather to send the same Form to both the *College's* Classes, than to be at the Trouble of copying the old one, which used formerly to be sent to the *Licentiates*. This was at first done without the *College's* Privy ; and though it probably came to the Knowledge of some of it's *Fellows*, long before this Attack of our *Inquirers* ; yet none of them ever thought of laying this Matter before the *College*, as they could not suspect such Excess of Civility could ever be turned by any of the very People who received it, into a serious Argument against the Power of those who had shewn it to them,

I

But

But to put an End to this Pretence of a Right to govern at once, let me ask our *Inquirers*, if all the *Members* of the COLLEGE were originally FELLOWS; how came the first LICENTIATES to submit to their supposed Degradation? Why they did not then resist such a Violence? Did they think it more easy for their Posterity to recover it, than for them to retain this Right? Surely all Innovations are most easily resisted at first, when People are in Possession of their Rights. What other Conclusion then, can any sensible unprejudiced Person draw from the Non-resistance of these *Licentiates*, (who according to our *Inquirers*, did not live in Non-Resisting Times) than this, that they knew whatever Share of Government they had enjoyed in common with our academical Graduates, was granted to them not as a *Right*, but as a *Favour*, and consequently could justly be taken from them, whenever the Credit of the *College* required it. If it should be said the *College* found it's *original* Constitution so inconvenient, that one Part of it voluntarily gave up some of it's Privileges for the good of the

the Whole ; I would then ask, why our *Inquirers* now claim them ? And what Right they have to the Repossession of them ?

The following *Pages* contain very little more, than such Objections as have been already answered ; and therefore I might here leave our *Inquirers* to the Contempt which their Writings have acquired : But as I determined at first to shew the World how totally unfit such Writers are, to be *Fellows* of a learned *College*, or to be put upon the same Footing with the Physicians who are bred in our own Universities ; I will follow them through their whole illiterate Argumentation, though it be much harder to bear, than to answer it.

After a great deal of useless Pains to prove the Verbs *permitto* and *admitto* are sometimes used synonymously in the Statutes, they ask this absurd Question, “ Would
 “ it not, (say they) be a Contradiction in
 “ Terms to say, that a Person who is *ad-*
 “ *mitted* to the full Practice of *Physic* is
 “ not *admitted* into that *Body Corporate*, or
 “ *Community*, or COLLEGE, which alone
 “ from the highest Authority has the *sole*

“ Direction of all Persons and Things
“ relating to the Practice of Physic?”

There is no Figure in *false Rhetoric* which our *Inquirers* do not understand. Which ALONE has the SOLE Direction is a Master-piece of the Figure TAUTOLOGY.

How completely do our *Inquirers* verify Horace's Rule,

SCRIBENDI RECTE SAPERE est *Principium & Fons*.

To this wise Question I answer NO. There is no more Contradiction in such an Assertion than there would have been, if this Person had been PERMITTED to practise, rather than ADMITTED, as long as there is any Difference between being *admitted to practise Physic*, and being *admitted to have the sole Direction of all Persons and Things relating to the Practice of Physic*. But a Contradiction in Terms, sounds a little like Learning, as well as *diametrically*; and our *Inquirers* are like old Testy in the *Fop's Fortune*, who, though *he did not understand GREEK*, yet venerated the SOUND of it.

In p. 58, 59, and 60, our *Inquirers* go on to shew that *permitto* and *admitto* ought to

to be synonymous Terms, although the MODERN Statute *de permissis* (as they unreasonably call it, without being able to fix the Date of it) was according to them *illegally* made, to give the Word *admitto* a different Sense. They likewise shew that the *Licentiates* are to be examined and approved before they are *admitted*, as well as the *Fellows*, and therefore conclude that whoever is *admitted* after Examination in *Societatem Collegii*, must be SOCIUS. Now this Doctrine, as our *Inquirers* urge it, is as true of one Society as another ; for this Proposition, *Qui admissus est in Societatem est Socius*, is a general Proposition, and if true, is equally applicable to all Societies. They need not then be afraid of having it applied to any other. Let us try it then by such an Application, and see, whether it will hold? For Instance, let us apply it to any *College* in either of our Universities in this Manner ; *Every one that is admitted into University College is a Fellow*. Is this true? No, say our acute *Inquirers* ; but every one who is admitted into *Fellowship* in *University College*, is a *Fellow*. This I deny also, unless

less they mean by *Fellowship*, the Office of a *Fellow*; in which Case, their former Proposition is reduced to this wise one, that, “ whoever is made a *Fellow* is a *Fellow*.” But if in the Word *Societas*, they include all the several Parts that constitute a Society, (which is the only reasonable Sense of the Word in the Proposition) then *Under-Graduates*, *Batchelors*, *Masters of Arts*, and even FELLOW-COMMONERS are all admitted into the Society or Fellowship of the COLLEGE, without being FELLOWS; they are all COLLEGÆ, and yet not SOCII. What then do our *Inquirers* deserve, for this their curious Proposition, *Qui admissus est in Societatem est Socius*, but to be laughed at for quibbling upon the different Senses of the Word *Societas*; which, as long as it has, like a thousand other Words, a larger, and a more confined Sense, will so long furnish the *College* with a full Answer to all the Trash I have been examining, and which, to say the Truth, I am ashamed of having examined. I will therefore take no farther Notice of all the other Stuff of this Kind
after

after I have remarked the most singular Interpretation I ever met with, in p. 59, which I must own, I know not, whether to ascribe to the Ignorance or Disingenuity of our *Impartial Inquirers*. In the Form of the *Sponsio a Candidatis postulata*, are these Words, *neminem QUI ADMISSUS EST IN COLLEGIUM, vel ignorantiae, vel maleficii accusabis aut publicè contumelus afficies*, which every Man of common Sense at first Sight, sees were designed merely to prevent such Altercations as might possibly arise in Practice among the Members of the *College*; the Cognizance of all which, it reserved to itself, as all other Societies do. But our sagacious *Inquirers* have found out another Meaning in this Clause, which none but themselves could ever have dreamed of, *viz.* that it was designed to prevent the odious Distinction of *minùs docti*; so that when once a *Licentiate* was *admitted into the College*, he had according to this Interpretation a *Right* to march from the Vestibule, without any Molestation from the Fellows, under the Cover of this their Engagement, into the
Pre-

President's Room, which I will promise our *Inquirers*, they will have to themselves, if ever they get a Seat in it by such an Interpretation. At least, I know some FELLOWS, who when such *Interpreters* are at the Head of the COLLEGE, will be sure to say to it, *Valete MEDICI; sint animæ nostræ cum PHILOSOPHIS.*

In p. 61, our *Inquirers* tell us, the Statute *de permissis* is the *opprobrium Medicorum*. What? *Omnium Medicorum per totum Terrarum Orbem Sparsorum*? This is like Dr. Middleton's proving ALL Physicians to be Slaves. And here, after enumerating the several Disqualifications for a Fellowship, in the Introduction to this Statute, such as *quod Natione non sint Britanni, vel Doctoris gradum non adepti fuerint, vel non satis Docti aut ætate aut gravitate provecti sint, vel alias Confimiles ob Causas*, they declare they cannot comprehend what these *aliæ Confimiles Causæ* can possibly be. Let me then assist their Comprehension a little, and ask them if *Petulance* and *Unsociableness* may not be reckoned among them? Are they not quite as good
Reasons

Reasons for excluding Men from a Society, as their not being *satis docti*? If they be not, let our *Inquirers* shew they are not so; but if they be, and at the same Time a Man who is possessed of these Qualities, may understand the Practice of *Physic*; they alone will justify the Distinction between *Fellows* and *Licentiates*, though there were no other Reasons for it. A wrong-headed Man is not to be debarred from getting his Bread, or serving the Publick as well as he can; but surely he may be lawfully kept out of a Society, whose Peace he would be perpetually disturbing, or whose Credit he would hurt, by his Admission into it. After having aided the Comprehension of our *Inquirers*, I shall beg Leave to give another Instance, either of their Disingenuity, or their Ignorance. They would make us believe, there is an Absurdity in the Words, *post debitas Examinationes Horum*, (non satis Doctorum;) but these critical *Inquirers* either do not, or pretend not to know, that *satis* is a *relative Adverb*: and consequently that a Man may be *satis Doctus*

K ad

ad hoc, though not *satis doctus ad illud*: And they confute themselves here as effectually as they have done every where else; for they will not deny, that they themselves are *satis docti qui admittantur ad praxin*; and I am sure their Writings sufficiently prove they are not *satis docti qui admittantur in Collegium*.

But our *Inquirers* like skilful Combatants, reserve their smartest Fire all this Time, and at last let it fly upon the College in the following Volley.

“ The *Licentiates* must only be per-
 “ mitted, not *admitted* as the *Candidates*
 “ are, though in the very next Article
 “ they are bound by the *same Faith* the
 “ *Candidates* are bound by; which Faith
 “ obliges those, who by this By-law are
 “ excluded the College, to use all their
 “ Power to preserve the Honour of the
 “ College; in which they have no Power,
 “ no Authority, no Concern, except to pay
 “ such Sums of Money as the College
 “ shall (contrary to Law,) exact from
 “ them.

If

If this Engagement, this FAITH which the *Licentiates* give, be really a Grievance, they never had so little Reason to complain of it as now, since one of our *Inquirers* has lately shewn them a Way of getting rid of it. How justifiable a Way it is, I submit to the Judgment of all Men of Honour and Virtue: Who will probably be of Opinion, that all Government is concerned in that Question; for it is very evident to me, that the same Arguments which satisfied that Gentleman's Conscience, will equally disengage a Man from all the Ties of that kind, by which *civil Society* hangs together *. But possibly
our

* The Fact here referred to is as follows. A Native of *Scotland* (whom the *College*, agreeably to the general Tenderneſs it has shewn to the Circumstances of the People it has summoned, had forbore to call upon till long after he had set up his *Chariot*, and been made Physician to an *Hospital*) dissembled his Design to attack the *College* to several of it's *Fellows*, with whom he had lived in Intimacy, till the very Moment of his Admission; when with the very next Breath, after he had SOLEMNLY PLEDGED HIS FAITH to *perpetuate the State of the College to the utmost of his Power*, and to *obey the Statutes*, he told the *Fellows*, in a full Assembly of them, that he would immediately order a Writ against their Officer, for taking the Fees of him, which the STATUTES, *he had just then solemnly promised to obey*, required of him for his *License*. This Person, though he thought his *solemn Promise* to keep the *Statutes* not obligatory,
K 2 has,

our *Inquirers* may be as good *Casuits*, as they are *Politicians*; and then, doubtless, they will satisfy their Brethren's Consciences, as much as they have enlightened their Understandings by this Discovery in Politics, that no Part of any Society is obliged to contribute to the Honour and Support of it, but such as have Power and Authority in it, and consequently that all Taxes under the present Government, and every other upon Earth, paid by any who have not Power and Authority in it, are arbitrary and unjustifiable. Was there ever such a concise and ingenious Method ever before discovered for overturning all *civil Society*? But our *Inquirers* have not yet done with the *College's* Inconsistencies. They say (p. 62.) the “ same Faith engages them (the *Licentiates*) likewise, “ *in omnibus quæ ad Honorem & Utilitatem Collegii spectant, consilio, ope, & auxilio juvare*; when, at the same time, “ they are by this *licensing By-law* forbid “ to give their Advice, and debarred from “ aiding and assisting the College in any “ thing,

has, it seems, thought his Threats to break them were so; and has therefore sued the COLLEGE for his Money. I shall make no more Remarks on this true Piece of History; but leave it to the candid Reader to determine on what Principles such Behaviour can be defended?

“ thing, except in Matters of MONEY ;
 “ in those, and in those only, the LI-
 “ CENTIATES have the Honour of be-
 “ ing treated as FELLOWS.”

Is there then no Difference between giving your Advice unask'd, and when it is required of you ? Did our *Inquirers* never hear of not speaking before one was spoke to ? Or does it follow, that a Man is not obliged to give his Advice because it is never asked ? The *King* surely has a Right to the Advice of all his inferior Subjects, as well as to that of his *Privy Counsellors*, in all Matters wherein they are capable of advising him ; and where is the Inconsistency in supposing this, and at the same time that they are *excluded* from the *Council Chamber* ? Are they the less obliged *in omnibus quæ ad Honorem & Utilitatem Regis spectant*, consilio, ope, & auxilio *juvare* ? But, say our *Inquirers*, “ the *Licentiates* are bound, as well as “ the Fellows, to keep the *Secrets* of the “ College ; and what *Secrets* can they “ possibly divulge, who never, as *Li-* “ *centiates*, can be entrusted with any ? ” They might as well have asked which of those *Secrets* they could divulge To-day, which they were not entrusted with till To-morrow ? For, let me ask them, whether the *College* may not possibly trust
 some

some future *Licentiates* with it's Secrets, though it will not trust all in the present List with them? Let me also ask them, whether they are sure it never trusted any of the present List with them, though it may not have trusted them *all* with them? Or whether this Engagement does not oblige the *Licentiates*, if ever they are privately entrusted with any of them, by any of their Friends among the *Fellows*, not to divulge them, as much as if they were entrusted with them in the *Comitia*? And lastly, whether none of our *Inquirers* have ever betrayed the *College's* Secrets, when they were entrusted with them? The Truth is this. Although the *College* thought, and very justly, that all it's *Licentiates* were not fit to be admitted into it's highest Order, or, in other Words, that there ought to be two Orders in the *College*; yet, it no more meant to deprive itself of the Advice of the highest of it's *Licentiates*, which might now and then contribute to it's Service, than of the *Money* of it's lowest, which was so necessary to it's Support.

For that there have been, and are still some *Licentiates*, who are capable of advising the *College* as well as some of it's *Fellows*, I am as far from denying, as I am from opposing the Testimony the *College* has often bore to the Merit of such, by
taking

taking them into the Class of its *Fellows*. In such a Case, now, let me ask the candid Reader, what can a Society do? Where there is an Order of Men, of very different Abilities and Qualifications (the lowest of whom are sufficiently qualified to pass through the common Examination for *Practitioners*) what could be enacted concerning this Order, but *general* Rules, which must comprehend them all? How therefore, could this Society secure to itself by any Engagement, the Advice of the best of this Order, without subjecting every one of it to the same Engagement? It could not therefore enjoin Secrecy but to every one of this Order; though it be certain, it never meant to trust ALL of them with its Secrets, any more than it meant to consult them all. Where then is the Inconsistency of this Engagement with the *College's* Practice, in respect to these *subsidiary* Counsellors, except in the Brains of our *Inquirers*?

It is true, the *College* has rarely, if ever, made use of this Power; because it has rarely, or never, been so deficient of able
Fellows

Fellows as to make it necessary : But the Prudence of such a Provision, (which would be very apparent in a Time of general Sickness, from whence this Engagement probably took it's Rise) is no more to be denied, than its Consistency with the Non-exercise of it.

In the same Page (63) they complain of a Tax of *Four Shillings* a Year paid to the *Beadle*, “ by Persons, who, they say, “ are not mentioned in the Letters *Patents*, “ and Acts of Parliament, or in any of “ the Statutes which are consistent with “ the Letters *Patents*, or the Act of the “ original Constitution of the *College*.”

As to the Charge contained in this pretty Paragraph, though it has been answered before, I shall not scruple to say, that, since the College's Power of raising Contributions among its Members, has been before sufficiently justified, there needs no other Justification of this particular Contribution they complain of than the Inconsiderableness of it.

In Page 65th, our *Inquirers* say, “ By “ the same Statute (*viz. de Candidatis*) “ *Candi-*

paying double Fees, instead of which, their saying, *the Penalty is only paying EACH of THEM double Fees*, manifestly implies, (if it be good *English*,) that these double Fees were to be paid *to* each, and not by each of these LICENTIATES.

I doubt not but the candid Reader will think this Clause, as it is here partially quoted by our *Inquirers*, a full Proof of their Disingenuity and Assurance; since, when I have added the remaining Part of it, he will see it contains a full Proof, that the *College* did not hereby provide for the Admission of *any*, and much less for the Admission of *all* foreign Graduates into its *Fellowships*. The Words immediately following in this Clause are, “ Idcirco statui-
 “ mus ut quicumque vel in Collegii *Societa-*
 “ *tem*, vel in *Candidatorum ordinem* vel in
 “ PERMISSORUM *numerum* admittetur; si
 “ Doctoratus gradum apud exteros susce-
 “ perit, is Admissionis Tempore duplo
 “ plus solvat Collegio, &c. quam illi sol-
 “ vere solent qui in nostris *Academiis*
 “ *Doctores* creantur.” Here the candid
 Reader

Reader sees, that the Order of *Licentiates* was then in Being, when this Fine was laid upon foreign Graduates, and consequently that the *College* was not providing, as our *Impartial Inquirers* expressly affirm, for the Admission of ALL foreign Graduates into their *Fellowships*; for if this was the *College's* Design, what Room was there for a Class of *Licentiates*, or for the Directions this Statute expressly gives concerning them? We will next shew, that it was not hereby providing for the Admission of ANY; and likewise, that if it had, such Provision is not applicable to our *Inquirers*. But first let me ask them, why they say, *Candidates* and *Fellows* with *foreign Degrees*, and *Licentiates* with *Degrees from foreign Universities*? Did they vary their Phrase for the Sake of shewing their Skill at *Amplification*? Our *Inquirers* are too apt to shew their *Rhetoric* at the Expence of their Prudence; of which this Variation of their Phrase is a fresh Instance, as I shall prove presently. Now let me ask them, how the Degrees of *Licentiates* from fo-

reign Universities are put upon a Footing in this Statute, with the Degrees of *Fellows* and *Candidates* taken there? Or with the hasty Degrees of our own Universities? I will grant them, that the Degrees taken in foreign Universities, are put upon a Footing with those taken, *ante debitum Tempus* in our own Universities in one Respect, that is, there is a Fine put upon them both, by this Statute; but I deny it appears from thence, that Licentiates with Degrees from foreign Universities, were upon *the same Footing with every Doctor of Physic in our own Universities, who had acquired his Degree in too hasty a Manner*, on this Account, *viz.* that they were equally admitted to *Fellowships*, which is the Thing they mean to prove. And in order to disprove this their Assertion, I would ask them, whether *foreign Degrees* were admitted upon paying double Fees, before the Clause of *Incorporation*, which they pretend has been added to the Original Statute *de Candidatis*, or afterwards? If they say *afterwards*, then that Clause was of no Effect, and did not answer the Purpose

Purpose for which it was added ; and of which our *Inquirers* so much complain. If they say *before*, then the original Statute valued Degrees from foreign Universities, at a much less Rate than those of our own Universities, which were not taken *ante debitum Tempus*, and consequently could not put the former upon an *equal Footing* with the latter, although it was obliged to admit them for a Time, which it is evident, both from the Abrogation of this Statute, and the Addition of the Clause of Incorporation, it did no longer than 'till it could obtain a sufficient Number of regular Graduates from our own Universities. But what if I should assert, that *foreign Degrees* were not admitted upon paying double Fees, till after the Clause of Incorporation was inserted in this Statute, and that they were not then admitted unless they complied with that Clause? Can our *Inquirers* disprove these Assertions? And if they cannot, how will they make it appear, that *foreign Graduates* ever were upon the same Footing, upon paying double Fees, with every Doctor in our

own Universities, when the former could not be admitted, notwithstanding their double Fees, till they produced a Certificate, that they were incorporated at one of our Universities? Neither does it appear from this Statute, that every *Licentiate* was admitted, though he brought such a Certificate; for the Occasion of inserting this Clause, is expressly declared to be on the Account of those, who laid the Foundation of their Education in our own Universities, but to save Time and Expence, took their Degrees much sooner than those Universities allowed from some foreign one; so that unless our *Inquirers* can prove themselves to be any of the *Emigrantes ex suis Academiis, qui ad Oras Transmarinas volitant*, their double Fees, would give them no Title to the Benefit of this Statute, though it had been still in Force. By this Time we may be able to guess the Reason, why our *Inquirers* unluckily varied their Phrase, when they would have been thought to speak of the same Thing in the same Sentence. Their Consciousness that this Statute was made
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to favour *foreign Degrees*, taken by Persons who had been first matriculated in our Universities, unwarily produced a Variation of Phrase, (as it naturally would without great Caution,) where there was a Variation in the *Ideas* ; and there certainly is such a Variation in the *Ideas* affix'd to the Words *foreign Degrees*, when one speaks of those taken by *Fellows* and *Candidates*, who have had Part of their Education in our own Universities, from the *Ideas* affixed to those *foreign Degrees*, which are granted by foreign Universities to *Licentiates*, who have neither been at our own, nor even at those foreign Universities ; which is undeniably the Case of some of our *Impartial Inquirers*.

Our *Inquirers* have not yet exhausted either their Reasoning, or their *critical* Learning ; on the contrary, they still continue to attack the *College* with both in the following Paragraph, (p. 67.) “ As for
 “ the Word *cooptâsse*, if it means as CICERO
 “ CICERO used it in his Oration pro M.
 “ CÆLIO quem et absentem in amplissimum
 “ *Ordinem* cooptaverunt, whom, even
 “ when

“ when he was absent they admitted, or
 “ *brought in to be*, one of the very ho-
 “ nourable Order, or as the learned
 “ AINSWORTH translates the very Phrase
 “ itself, *cooptare in Collegium*, to admit,
 “ or bring in to be one of the College ;
 “ the *College* might have indulged *us* in
 “ the Word, as well as those who have
 “ it inserted in their Testimonials, if they
 “ had not by the *Statute of Exclusion* de-
 “ nied us the Use and Advantage of all
 “ the Profits, Liberties and Privileges,
 “ which by the *aforesaid* Authority have
 “ been, or shall be granted to the Col-
 “ lege.”

Here they would make us believe, they
 are acquainted with *Cicero's* Orations ; but
 I am persuaded they would never have
 met with the Sentence they have quoted
 from the Oration *pro M. Cælio*, if they
 had not been referred to it in *Ainsworth's*
 Dictionary, where they looked for the
 Sense of the Verb *cooptare* ; so that a
Dictionary is still their only *literary*
Magazine. For is it possible for any Man
 who had ever read a classic Author, to
 suspect

suspect any Body, who understood *Latin*, could have any Doubt about the Sense of the Verb *cooptare*? Or could any Man who had been used to meet with it in the best *Latin* Authors, ever think of quoting a *Dictionary*, which must fetch all it's Authorities from those Authors, to prove the Sense of it? Or lastly, could any Men, who were not conscious of their having no other Knowledge of *Cicero* than they had from a *Dictionary*, be so ridiculous as to quote him to prove a Thing which no Body ever doubted of? And this Affectation is not only ridiculous, but is also nothing to their Purpose; for the Dispute is not about the Word *cooptare*, but about the Word *Collegium*. *Cooptari* certainly signifies to be taken into a Society. What then? The Question still remains, what Sense is to be affixed to the Word *Collegium*? If, as I have before proved, the *Licentiates* are not admitted in *Collegium*, in the restrained Sense of the Word, as it means a Society, who have the sole Direction of the Affairs of *Physic*, but are only admitted in *Collegium* in the larger Sense of

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the Word, as it comprehends the whole Number of lawful Practitioners, the *College* needed not, (and indeed it never was so foolish as to think of it) to have applied the Word *cooptare* to it's *Fellows* only, and not to it's *Licentiates* also, as our *Inquirers* sagaciously suspect it did: So that the *College* might have indulged our *Inquirers* in the Word *cooptare*, in Spite of the Reason they give, why it could not, *viz.* because they are by the *Statute of Exclusion*, denied all the *Profits, Liberties, and Privileges, which by the AFORESAID Authority have been, or shall be granted to the College.*

The not distinguishing between the different Senses of the Word *Collegium*, (which, I have before shewn, has as different Senses as the *English Word College*) has led our *Inquirers* into a complicated Blunder, in a Note at the Bottom of this Page. They there tell us, the *College* once granted a *double Diploma* to Dr. *Sylvester* in 1693, by which they made him both *Fellow* and *Licentiate* at the same Time.

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This they call an *astonishing* Diploma; and well they might, if it had been a *double* one. * The only Argument they bring to prove it a *double* one is founded on the mistaken Sense of the Words *in Collegium coop-*
tasse; which I have before proved does not necessarily require us to mean the admitting a Man into a *Fellowship*; and consequently their Argument, which is only supported by That Sense, must fall with it. I will now prove that the Words of the *Diplo-*

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* This *Diploma* consists of the following Words;
 “ Sciant omnes nos *Thomam Burwell*, M. D. &
 “ *Præsidium Collegii Medicorum Londinensium* una cum
 “ consensu Sociorum ejusdem Auctoritate nobis à
 “ Domino Rege & Parlamento concessâ examinasse,
 “ approbasse, & in *Collegium nostrum cooptasse* doctum
 “ & probum Virum PETRUM SYLVESTER in flo-
 “ rentissimâ Academiâ Aurasionensi Medicinæ Docto-
 “ rem IN ORDINEM PERMISSORUM, eique conces-
 “ sisse liberam Facultatem & Licentiam exercendi
 “ Scientiam & Artem Medicam juxta Formam Sta-
 “ tutorum ad hoc Editorum; largitosque præterea
 “ Usus & Fructus omnium commoditatum Liber-
 “ tatum ac Privilegiorum, quæ Collegio nostro Au-
 “ thoritate prædictâ & jam concessa sunt, & in futu-
 “ rum concedenda. In cujus rei fidem, &c.

ma necessarily require a Sense, contrary to that which they have given them, after having first observed that I don't know what they mean by saying, " the College " has judiciously placed *two* Words between the *making* him a *Fellow* and " granting him the ample Privileges of a " *Fellow*; unless they mean the *three* Words, *in Ordinem Permissorum*, which they unluckily took for *two*; for these *three* Words come between the Words *in Collegium cooptasse*, by which they suppose him to be created a *Fellow*, and the Words *eique concessisse Liberam Facultatem & Licentiam exercendi Scientiam & Artem Medicam, juxta formam Statutorum ad hoc editorum, largitosque præterea Usus & Fructum omnium Commoditatum, Libertatum ac Privilegiorum quæ Collegio nostro Auctoritate prædictâ, & jam concessa sunt, & in futurum concedenda*; by which Words they suppose the *College* to grant him *the ample Privileges*. If they say they meant by the two Words, *Ordinem Permissorum*, without the Preposition *in*, then

then I must tell them, that those *two Words* without *in*, make the Sentence both *ungrammatical* and *nonsensical*; and consequently the two Words, which they suppose so *judiciously* placed, are neither *Sense* nor *Grammar*; which Imputation our *Inquirers* have no Way to get rid of, but by owning they did not know the Difference between 2 and 3.

I must now tell them, the *College* never granted a *double Diploma*; and prove that the Words, which they have brought here to shew this *Diploma* to be a *double* one, prove it *not* to be so.

And first let me ask them, what *Motive* could the *College* possibly have to grant a *double Diploma*, when a single one included every Purpose of a *double one*? A *Fellowship* gives a Man every Privilege which both a *Fellow* and a *Licentiate* can claim: What need was there then to make a FELLOW a LICENTIATE? The *College* in 1693, consisted of many sensible and learned Men, and yet our *Inquirers* represent them

them as no wiser than the *Irish* Man who made two Holes in his Chamber Door, for the Entrance of his *two* Cats ; a great and a little one. And as the *College* could have no Motive for such a ridiculous Act ; so the necessary Construction of the Words of the *Diploma* prove it had a contrary Intention. For if by the Words *cooptasse in Collegium nostrum* he meant to make Dr. *Sylvester* a Fellow, and by the Words *in Ordinum Permissorum*, which immediately follow, be meant to make him a Licentiate, the Particle *et* was necessary to the Construction ; but if it only designed the latter Words, *viz. in Ordinem Permissorum* to be an Explanation of the former, *viz. cooptasse in Collegium*, then the Particle was properly omitted, and it's Omission is a Demonstration that the Words *in Ordinem Permissorum* are merely explanatory, and necessarily fix the *larger* Sense I have given to the Word *Collegium* upon it. In like Manner the Words *eique concessisse, &c. largitosque præterea Usus, &c.* if they had been meant to relate to the Sense which

which our *Inquirers* give to the Words in *Collegium cooptasse*, ought in Propriety of Writing to have followed them ; and their following the Words in *Ordinem Permissorum* plainly shews, that the *concessa*, and *concedenda*, meant only such Privileges as had been, or hereafter should be granted to the LICENTIATES. And now let me ask the candid Reader, what is there *double* or *astonishing* in this whole Affair, but the Blunders of our *Inquirers* about it, which are indeed *both*?

If we had not already seen so many Instances of Ignorance and Disingenuity in this *Impartial Inquiry*, we should indeed have been *astonished* at the following Paragraph in p. 68, 69. where our *Inquirers*, after having laboured, as the candid Reader has seen, for several Pages together, to prove that the Word COLLEGA necessarily signifies a *Fellow*, have now the *Effrontery* to turn about on a sudden, for the Sake of abusing the *College*, and to insist that it signifies a *Licentiate* also ; which is giving up a main Point of the Dispute I had strenuously been contending

tending for ; not expecting such a complaisant Concession from our *Inquirers*, as immediately overturns one of the principal Arguments in their *Inquiry*. “ If
 “ say they, AS WE HAVE OBSERVED,
 “ *Collega* may with Propriety be applied
 “ to EVERY MEMBER of the COL-
 “ LEGE, no FELLOW by this Statute *de*
 “ *Conversazione Morali*, can accuse a LI-
 “ CENTIATE of what he dares not ac-
 “ cuse a CANDIDATE or a FELLOW ;
 “ another strong *presumptive* Proof, that
 “ the Statute *de Permissis* was not in
 “ Being, or had no Force to exclude
 “ any *British* graduate Physician, when
 “ this was made: For no *Shadow* of a
 “ Reason can be given, why a *Fellow*,
 “ why a *Censor*, why the *President* of
 “ the College of Physicians, may not
 “ accuse a Man of Ignorance, whom
 “ this extraordinary Statute empowers
 “ every *Fellow* to call *minus doctum* ;
 “ which if it mean any Thing, must
 “ mean a Man of less Learning than a
 “ *Fellow*, which must be Ignorance in-
 “ deed, if ever there should be in the
 “ College

“ College any FELLOW who never had
 “ any *learned Education*.” Admirably
 consistent indeed! If *Collega* may be ap-
 plied to EVERY Member, a LICENTI-
 ATE as well as a FELLOW, how does it
 necessarily signify a *Fellow*? And what
 becomes of the Argument drawn before
 by our *Inquirers* from the Necessity of
 that Signification, so much before insist-
 ed on in Pages 49, 50, 51? where they
 tell us, “ the Laws of Interpretation are
 “ *invariably* the same in all Cases, where
 “ the Writer is *consistent with himself*;
 “ and that the TRUE and GENUINE
 “ Use of the Word *Collega*, signifies a
 “ FELLOW?” If *Collega* INVARIABLY
 signifies a FELLOW, how comes it here
 to signify every Member of the COLLEGE,
 unless there be no other Members of the
 College than *Fellows*? If in it's *true* and
 and *genuine* Signification, it signifies a
Fellow, is not it's Signification *false* and
spurious, when it signifies any Thing else?
 And will our *Inquirers* own, that any of
 their Arguments are founded on the *false*
 and *spurious* Signification of Words?

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But let us examine the Reasoning they found on their *false* and *spurious* Sense of the Word COLLEGA. “ No *Fellow*, say “ they, (if the Word *Collega* signifies a “ *Licentiate* as well as a *Fellow*) can ac- “ cuse a *Licentiate* of Ignorance, any “ more than a *Fellow*. What then? “ Another presumptive Proof (add they) “ that the Statute *de Permissis* was not in “ Being, when this Statute *de Morali* “ *Conversazione*, (which forbids the accu- “ sing a *Licentiate*) was made ;” that is, the forbidding a *Fellow* to accuse a *Licen- ate*, is a presumptive Proof, that there were no *Licentiates* when the Statute which forbids the accusing of them was made. Here our *Inquirers* have *outdone* their usual *Outdoings*. They bring an Interpretation, which implies the Existence of an Order, to prove, that no such Order existed when That Interpretation was received. If the Word *Collega*, as our *Inquirers* now pretend, signifies a LICENT- IATE as well as a FELLOW, and the *Laws of Interpretation* are invariably the same in all Cases, it must signify a *Licentiate*,

Licentiate, in this Statute *De morali Conversatione*, as well as in every other ; and consequently such Signification proves the Existence of the LICENTIATES at the Time of making That Statute, as much as it proves the Existence of the FELLOWS. Instead of a *presumptive* Proof, our *Inquirers* ought to call this a *presumptuous one* ; since nothing can be more presumptuous, than the bringing an Argument to prove one Thing, which necessarily proves the contrary to it. But observe the Reason why this is a *presumptive Proof*. “ For, say they, no Shadow
 “ of a Reason can be given, why a Man
 “ may not be accused of having less
 “ Learning than a *Fellow*, who never
 “ had a learned Education, which must
 “ be Ignorance indeed, if ever there
 “ should be such a Fellow in the *College*.”

Why so? Does it necessarily follow, that a Man can have no Learning, who has not had a learned Education? If it does, the *Licentiates* will be still more screened from any Accusation of Ignorance, when the hopeful Project of our *Inquirers*

once takes Place ; for then there will be several FELLOWS in the *College*, who have not had a learned Education. In such a Case, a Man who had less Learning than most of these *Fellows*, I agree with our *Inquirers* must be ignorant indeed ; for it is highly probable that several such *Fellows* could have no Learning, for the Reason our *Inquirers* give, *viz.* because they had not had a learned Education ; but it is by no Means impossible that ONE with a like Education might have a good deal ; much more than any of our *Inquirers*, whose Stock is hardly sufficient to raise them so high as the *minus Docti*.

After having canvassed the old Statutes, our *Inquirers* now fall with great Fury, (p. 71) on a new one, stiled *Statutum alterum de Candidatis*. They tell us, “ the
 “ Gentlemen, who joined with the Au-
 “ thor of this, in passing it into a Law,
 “ have by this very Act confessed that
 “ the Doors of the *College* were left open
 “ for the *Licentiates* by the LETTERS
 “ PATENTS, and the Act of Parlia-
 “ ment.”

“ ment.” Why they were left open I have before sufficiently explained, and also why they were shut. I must here examine what Reason our *Inquirers* have for saying the Gentlemen, who concurred in making in this Statute, have by this very Act, confessed the Doors were open before. The Reason they give is, because *otherwise*, (that is, if they had not confessed the Doors were open) *there was no Need of a Statute to explain the plainest Statute, which could not be misunderstood.* Now I apprehend the Adverb *otherwise* is the plainest Nonsense in this Sentence; for whether they confessed the Doors were open or not, it is past all Doubt that there could be *no Need of a Statute to explain the plainest Statute, which could not be misunderstood.* Who now can help admiring the wonderful Sagacity of our *Inquirers*, who have found out there is no Need to shut a Door which was not open? But with what Face can our *Inquirers* assert that the old Statute *de Candidatis* was so plain to their whole Class, that it could not be misunderstood by them? It is true,
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it was so plain that no body else could misunderstand it; but do not they know, that the Occasion of making the new Statute was a Dispute some of their Class had raised about a Clause of it, which had never been *misunderstood* before; about a Word, which could not have been misunderstood by any one, who had any Knowledge of the *Latin* Tongue. Our *Inquirers* have judiciously forgot the Clause I mean, because it disproves their Assertion, that the only Qualification for a *Fellow* insisted on by this Statute, is his being *Medicinæ Doctor*. For this Clause, unluckily for them, enacts, that besides being *Medicinæ Doctor*, a Man, *si Doctoratus gradum in exterâ aliquâ Academiâ adeptus fuerit, &c. ab ALTERUTRA NOSTRARUM Academicarum IN CORPORATIONIS suæ Testimonium habebit & adducet*. But, say our *Inquirers*, this Clause of Incorporation has been added to the original Statute, and therefore we do not acknowledge the Authority of it. Suppose it has; yet it has been added by Those to whom I have before proved the
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the *Letters Patent* gave an Authority to add whatever they thought conducive to the End of their Institution. And as much as our *Inquirers* dispute the Authority of this Clause now, their Brethren, who have hitherto always acquiesced in it, never dreamed of denying it; but, on the contrary, lately endeavoured to force their way through it by the most contemptible Interpretation of the Adjective *alterutra* in it; which, though it always signifies *either* of *Two*, some *North Britons* among our *Inquirers* determined might sometimes signify one of *Six* or *Seven*; which absurd Interpretation affords us also a Specimen of the Disinterestedness of the Interpreters, as it would have helped no other Graduate into the *College*, but Those of their own *Universities*.

But our *Inquirers* not only dispute the Validity of such Statutes as they do not like, but they except also to the Use of any *Parentthesis* in composing them. As they have narrow Throats, they are afraid of swallowing any thing with Hooks to it

it, and have therefore invented an Axiom concerning *Parentheses*, which merits our Consideration on account of it's Novelty. " Whatever Words, say they, are inclosed within a *Parenthesis*, are not, *cannot be* of the Essence of the Sentence, or the Law wherein those Words are found; *because such Sentence, or such Law, is COMPLEAT GOOD SENSE without them.*" If these Writers are such Adepts with *Half* of an Education, what would They have been with a *Whole* one? If they can make such Discoveries with a *Dutch, French, or Scotch* Degree, what would they have done had they studied at *Oxford* or *Cambridge*? One may truly pay them the same Compliment, which *Lubin* pays himself in the *George Dandin* of *Moliere*. * *S'ils avoient étudié ils auroient été songer a des choses ou l'on n'a jamais songé.* I say, one may truly pay them this Compliment, because it will appear that this Axiom is more than any body ever yet discovered before them. " Words within Hooks, " they

* *Act 3. Scene 1.*

“ they say, cannot be of the Essence of
 “ the Sentence, or of the Law wherein
 “ they are found, because the Law is
 “ compleat *good Sense* without them.”

Let us try this their new *Axiom* upon a late *Act* of *Parliament* ; the *Act* to prevent clandestine Marriages. When That *Act* “ makes null and void every Marriage of Persons under Age contracted without the Consent of the Mother of such Persons (*if living, and unmarried*)” are not the Words *living* and *unmarried* of the Essence of that Sentence, because they are put in a *Parenthesis* ? If they are of the Essence of the *Law*, surely they must be also of the Essence of the Sentence in That Law wherein they are found. And will any body, except our *Inquirers*, affirm, that the Sentence would not have been compleat *good Sense* without the Words *living* and *unmarried* ? Or that those Words are not of the Essence of That Law ? Let us now apply this *Axiom* of our *Inquirers* to the present Case. The Words in the *Parenthesis* excepted to are *Oxonienſi* and *Cantabrigienſi*, which our

Inquirers say are not essential to the Statute, because the other Words, *cooptasse Virum doctum, & probum Virum R. M. Cantuariensem in florentissimâ Academiâ, &c. Medicinæ Doctorem*, are compleat good Sense without them. Soon after they allow, that “without these Words, or “*some other*, the College could not grant “a Form of Admission;” which surely implies, that the Sentence is not *compleat good Sense* without these, or some such like Words, instead of them: And any body but our *Inquirers* would readily allow, that the *Design* of this Form of Admission was not compleat without *these very* Words. For what Reason is so likely to have determined the College in it's Choice of these Words, *Oxonienſi* and *Cantabrigienſi*, as because it preferred those Universities to all others? If they say, the same way of arguing will prove that it preferred the County of *Kent* to all other Counties, I own it will, provided the Word *Cantuariensis* signifies a *Kentish* Man, as they have translated it; and where will be the Absurdity of such an Opinion,

Opinion, if this Preference was given on *Linacre's* Account, who was a *Kentish* Man? But if the Word *Cantuariensis* signifies a Man of *Canterbury*, and not of *Kent*, as it certainly does, there will not only be no Absurdity in supposing this Preference was given in Compliment to *Linacre*, but the highest Probability that it was so, because *Linacre* was not only a *Kentish* Man, but was also born at *Canterbury*. This is the most probable Account of this Matter, even on the Supposition of our *Inquirers*, that the Words *Oxonienſi* and *Cantabrigienſi* were put into the *Letters of Admiſſion* only for Form ſake; but could any Body, except our *Inquirers*, ever doubt, that if theſe Words had been put in only for *Form-ſake*, they would not have been preceded by an *Ex. gr.* or would not at leaſt have had the *Diſjunctive* Particle *aut*, and not the *Conjunctive et* between them; which laſt could never have been uſed, if the Words *Oxon. ET Cantab.* had been put in merely for the ſake of *Exemplification*. But the Reason given by our *Inquirers*, why theſe Words were put

in *only for Form-sake*, is so peculiar and so pleasant, that it demands our particular Attention. It is, say they, because *without these Words*, or SOME OTHER, to signify the Country and the University, the College could not have given any Form for the Admission of Fellows : Which is just as if one should say, our *Inquirers*, or SOME OTHER, are very great Scholars, therefore our *Inquirers* are very great Scholars ; which it must be owned is such *Logic*, as none but our *Inquirers* ever used. And now our *Inquirers* think they have sufficiently shewn the Inconsistencies and Absurdities of the Statute *De Permissis* ; but how does the candid Reader think they have shewn them ? Truly they have done it in a new Way, as they have done every thing else, if they themselves may be believed ; for (Page 73.) they have shewn the Absurdities of this Statute *by making it as intelligible as it can be*. Can the College do less than make them *Fellows* for this their singular Talent, of shewing the Absurdity of a Thing by *making it intelligible* ? I must own I am so much of
their

their Opinion, when they say a *Licentiate* may be *permitted* to vindicate the Honour of the *College*, that I think our *Inquirers* ought even to be thanked by the *College* for it; since nothing can more effectually vindicate the *College* for excluding such *Licentiates*, than the Writings of such *Vindicators* and *Inquirers*. But would you believe it, candid Reader, our *Inquirers* say they will vindicate the *Honour* and *Credit* of those who made the Statute *De Permissis*? and that no Stone may be left unturned to get into the *College*, after swaggering and bullying for above 70 Pages together, they now condescend to coax a little. They now own “ there were at “ the Time when this Statute was made, “ a great many, very many who practised “ Phyfic in *London*; who by their small “ Share of Learning and diligent Obser- “ vations in practising some particular “ Branch of Phyfic, had acquired some “ tolerable Skill (*saltem in nonnullis cu- “ rationibus*) at least in some particular “ Methods of Cure: The Rash or Igno- “ rant were by the Laws of the Land re-
“ strained,

“ strained, or given up to the *College* to
 “ be punished ; the *Modest*, the *Grave*,
 “ and *the less Learned*, by the same Laws
 “ could not *Reipublicæ inservire vel salu-*
 “ *ti hominum prodesse*, unless they were
 “ permitted by the *College* to exercise That
 “ Part of the Art of healing they were
 “ acquainted with, &c. such and such
 “ only were accordingly barely *permitted*
 “ to practise. And This, *our Inquirers*
 “ say, is not only supposed to be the
 “ Reason of this Statute, but it appears
 “ from Dr. *Goodall*, that Mr. *Shepherd*,
 “ who was the first *Licentiate*, and who
 “ lived in *Charles* the Ist’s Time, was
 “ probably a Man not of Academical,
 “ but of Mechanic Education ; and con-
 “ sequently might properly enough be
 “ reckoned among the *minus Docti* ;
 “ which meant only those, who might
 “ be useful *in nonnullis curationibus*, in
 “ *one, two, or perhaps three* Diseases,
 “ and not such Men as our present *Licen-*
 “ *tiates*, who understood ALL.” This
 Paragraph contains much Matter for our
 Observation. *First*, I would observe, that
 our

our *Inquirers* now own there was once in *England* a middle Rank of Practitioners, between the *Rash* and *Ignorant*, who were given up to the *College* to be punished, and the *Grave* and *Learned*, who were fit to be admitted into the *College*, which is the very thing I have always insisted on, and on which I found the Propriety of the Statute *de Permissis*. They allow this middle Rank to have had a *small Share of Learning*, but to have acquired, by their diligent *Observations in practising*, some tolerable Skill; which Description suits our present *Inquirers* so exactly, that one would almost swear they had been drawing their own Picture. They will not deny themselves the Credit of having acquired some tolerable Skill by their diligent *Observations*; and I appeal to the candid Reader, whether I have not shewn, that This their *impartial Inquiry* (which they cannot deny to have been approved, if not written by several of them) proves them to have a very small Share of Learning? Secondly, I would observe, that although *complures* does not necessarily imply

ply *very many* (as our *Inquirers* translate it) yet it certainly signifies *many*, and consequently there were many *non satis Docti* when this Statute was made. In regard then to this, Mr. *Shepherd*, who, our *Inquirers* say, was the first *Licentiate*, let me ask them, whether he was a *Licentiate* before or after the Statute concerning LICENTIATES was made? If they say afterwards, then what they say in p. 44. cannot be true, “ that the Word “ *Licentiate*, at the Time when SHEP- “ HEARD was admitted, conveyed a different Idea from what it is made to signify now :” If they say SHEPHEARD was a *Licentiate* before this Statute was made, then they confess he was not one of Those, who were *permitted* to practise in consequence of this Statute. And indeed Dr. *Goodall*’s Account of him shews that he could not be one of the *minus Docti*, since these were by the Statute *De Permissis* always permitted to practise without calling in a Physician. But if neither He, nor any such like Practitioners, could give occasion to this Statute, what becomes

becomes of the Vindication of it, which our *Inquirers* have founded on a Supposition (which, in spite of their Appeal to Dr. *Goodall*, proves to be only a Supposition) that such Men as *Shepheard* gave occasion to it. Thus, we see, let our *Inquirers* be Friends or Foes, they are equally impotent in their Attacks, and in their Defences. *Thirdly*, I would ask them, since they think the Statute *De Permissis* was made, not for the Benefit of Men of an *Academical*, but of a *Mechanical* Education, why such as have not had an *Academical* Education should not acquiesce in it? especially since some of Those, who have had such an Education, have always been content with it? I would likewise ask them, whether there are not several *Graduates*, who have not had an *Academical* Education, unless receiving a Degree from *Scotland*, *France*, or *Holland* by the Post be any Proof of an *Academical* Education, which may be had with as little Trouble, and as little Learning also, as a Tradesman can receive an Order from the

P Country.

Country. *Lastly*, I would ask them, why, even supposing that Men of a *Mechanic* Education first gave Rise to the Class of *Licentiates*, some of an *Academical* Education may not be confined to That Class, if the Honour of the *College*, and the End of it's Institution, should require it? If these were Motives, as it is evident they were, for the first Separation of the *College* into two Classes, ought not this Separation to continue as long as these Motives subsist? And who will pretend to say they do not subsist, so long as there are half a Dozen such Reasoners among these pretended *Academics* as our *Inquirers*?

At length, after all their unlearned Labour to prove themselves worthy of being admitted into a learned Society, our impartial *Inquirers* are arrived at their important Conclusion, which they introduce thus :

“ I hope I have *evinced* (says their
 “ Spokesman) to the Satisfaction of every
 “ unprejudiced Person, the two follow-
 “ ing Propositions : 1st, From the Char-
 “ ter

“ ter and Acts of Parliament, the only
 “ Sources of the Being and Constitution
 “ of the *College*, and of all our Reason-
 “ ings concerning it, *it evidently appears*,
 “ that those now stiled LICENTIATES
 “ are really and indeed MEMBERS, or
 “ FELLOWS, of the undivided FELLOW-
 “ SHIP or COMMONALTY of Physick.”
 MEMBERS or FELLOWS? Our *Inqui-*
rers still cannot, or will not see, that
 although every FELLOW is a MEMBER,
 yet every MEMBER is not a FELLOW.
 But let us attend to this *First* Propo-
 sition they have *evinced*, which is,
 not that the “ *Licentiates* are really
 “ *Fellows* ; but they have *evinced* that it
 “ *evidently appears*, that the LICEN-
 “ TIATES are FELLOWS.” Whether
 they have *evinced* any thing like This, I
 am as willing to submit to the Judgment of
 every *unprejudiced Person* as they can be ?
 To whose Consideration I would likewise
 beg Leave to recommend another Questi-
 on of still more Consequence, *viz.* whe-
 ther it be not detrimental to the Credit,
 and consequently to the End of the *College's*

Establishment, to admit such *Evincers* into any Share of it's Government? The Second Proposition, which our *Inquirers* say they have *evinced*, is this: " That
 " there lie scattered, even among the *Col-*
 " *lege's* own Statutes and By-laws, *pre-*
 " *sumptive* Proofs sufficient to shew, that
 " when most of those By-laws were fra-
 " med, the Constitution of the *College*
 " was such as we have proved it to be in
 " *the First Proposition.*" What a ridicu-
 lous Thing is Vanity? Our *Inquirers*,
 who here pretend to talk of *proving Pro-*
positions, do not so much as know what a
Proposition is ; for if they did, they would
 never say they had proved the Constituti-
 on of the *College* to be such in their *First*
Proposition. The *Proposition* is the Thing
 to be *proved*, and not the *Proof* itself,
 which our *Inquirers* here suppose it
 is. And as they are the first *Inquirers*,
 who ever proved any thing in the *Proposi-*
tion to be proved, so they are the first
 who ever called Two Propositions ONE :
 For that they have done so, will be evi-
 dent to any one, who reads what immedi-
 ately

ately follows their SECOND Proposition,
 in these very Words: “ AND if there are
 “ any seeming Contradictions to be met
 “ with among them (their By-laws) they
 “ will be found to arise from the present
 “ Set of By-laws being a *Piece of Patch-*
 “ *work*, some of them being the old Sta-
 “ tutes enacted while the *College* kept it’s
 “ ORIGINAL FORM and INTEGRITY;
 “ others being afterwards either whole
 “ Statutes, or little Changes industriously
 “ foisted in, and grafted on the whole ones,
 “ in order to bring about the then project-
 “ ed Deviations from the original Plan.”

And now let me ask any Person of com-
 mon Sense, whether this last quoted Pa-
 ragraph (which begins with the Conjun-
 ction AND, and immediately follows the
 last Word PROPOSITION in the Paragraph
 which I quoted immediately before) be
 not a *Third* Proposition; and consequent-
 ly, whether our *Inquirers* can be suppo-
 sed to know the Difference between one
 Proposition and another, any more than
 what makes a Proposition? At last our
Inquirers, not being satisfied whether these

Two last Propositions were Two or ONE, have jumbled them together into the following one, which concludes what they call their SECOND Proposition, thus: “ *In short* (say they) we have *evinced*, that their By-laws, at the same time that they carry with them Marks of the original Constitution, THEY shew in several Places strong Presumptions of *Interpolations* of later Date; in order either to establish, or pave the Way for the *Innovation* or *Distinction of Classes*, unknown to the original Charter and Acts of Parliament, and which has in Time produced the EXCLUSION the LICENTIATES complain of.”

Whether our *Inquirers* have *evinced* this, I am also ready to submit to the Judgment of every *unprejudiced* Reader? But this I am sure of, they have again *evinced* by this last Paragraph, that They do not understand *English*. For nobody that did, ever used Two *Nominative Cases* to one Verb in the manner they have done in this Sentence: “ In short, (say they) their BY-LAWS, at the
 “ same

“ same time that they carry with them
 “ Marks of the original Constitution,
 “ THEY shew in several Places strong
 “ Presumptions of Interpolations of later
 “ Date.” Here it cannot be denied that
 BY-LAWS is the *Nominative* Case to the
 Verb shew, which has also the *Pronoun*
 THEY for a *Nominative*.

Dixin’ ego in HIS esse Atticam elegantiam ?

But let us examine the Sentiment of this
 ungrammatical Sentence. If our *Inqui-*
rers have *evinced*, that the BY-LAWS of
 the *College* carry with them Marks of it’s
 original Constitution, and at the same
 time shew not only strong *Presumptions*,
 but absolute Proofs of Alterations of later
 Date, have They *evinced* any thing more
 concerning the *College*. than what may be
evinced in regard to every Society that ever
 was upon Earth ? All which, as long as
 human Affairs (the Subject of them) are
 of a fluctuating Nature, must ever change
 their Laws, and accommodate them to
 the several Variations of Times and Cir-
 cumstances.

cumstances. Does not the present happy Establishment of *Great Britain* carry with it *Marks of it's original Constitution*, and at the same time shew many *Proofs of Alterations in it of a later Date*? And will our *Inquirers* say, that these *Alterations* are either *Arbitrary* or *Illegal*? Are they so because they deviate from the Letter of the original Constitution? If the *Salus Publica*, which is the *Suprema Lex*, will justify these Alterations in a greater Society, will they not equally justify them in a less? But our *Inquirers*, it seems, dislike all such Alterations as are to their Disadvantage. So likewise does the COLLEGE; and if they ought not to be blamed for their Aversion to such, neither ought the COLLEGE. I chuse to use the Word *Alterations*, instead of the favourite Word of our *Inquirers*, INTERPOLATIONS; because the former Word includes every *Idea* implied in the latter, which is applicable to the present Case; and whatever is not so, I cannot admit in their Argumentation. As our *Inquirers* are fond of *original Senses*, if they mean to use the Word *Interpolation*

polation in its primitive Sense, which is *polishing* as well as altering. I am ready to grant the *College's BY-LAWS* do shew some strong Presumptions of such *Interpolations*, inasmuch as they have cut off a Sort of Members from the first rude *Medical Body*, which could never contribute either to it's Strength or Comeliness, and which nothing but Necessity could ever have given Birth to. But if they would have the Word *Interpolations* taken in it's usual modern bad Sense, and mean to intimate, as That Sense implies, that the *College* has inserted many Alterations clandestinely and illegally, I deny that they either have evinced, or ever can evince, any such Thing.

And now, notwithstanding all their *Evincings*, our *Inquirers*, either because they are conscious they have failed in one of their former Arguments, or for the sake of shewing they are as much skilled in *METHOD*, as in every other Part of *LOGIC*, at last, *after they have summed up their CONCLUSION*, give us one of their old Arguments again, new vamp'd

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up,

up, which ALONE they think decisive. Having founded their Retreat, they let fly an old Arrow new sharpened (like the *Parthian* after he has turned his Back upon the Enemy) which will be seen, like all their other, to recoil upon Themselves.

They introduce this their decisive Argument by asking the following Question, “ Why will not the COLLEGE, to which
 “ they belong, receive them as FELLOWS, and put them in Possession of
 “ all the *Rights*, *Liberties* and *Privileges*,
 “ which they think they may justly
 “ claim? ” I answer, because the COLLEGE does not think they can justly claim all the *Rights*, *Liberties* and *Privileges* of FELLOWS, and that the granting them such *Rights*, *Liberties*, &c. would bring the *College* into such Contempt, as must end in it's Subversion; or, which is the same Thing in effect, it's absolute Disability to answer the principal Ends of it's Institution. Immediately after this Question, our *Inquirers* give us their new vamp'd up Argument, which is founded on an Extract from the Act passed

fed in the 32d Year of HEN. VIII. which is as follows. P. 81, 82.

“ It may therefore please your most
 “ Excellent Majesty, with the Assent of
 “ your Lords Spiritual and Temporal, and
 “ the Commons in this present Parlia-
 “ ment assembled, and by the Authority
 “ of the same, to enact, ordain, and sta-
 “ blish, that the said President of the
 “ *Commonalty* AND *Fellowship* for the
 “ Time being, and the COMMONS AND
 “ FELLOWS of the same, and every *Fel-*
 “ *low* thereof that now be, or that any
 “ Time hereafter shall be their Succes-
 “ sors, and the Successors of every of
 “ them, at all Time and Times after the
 “ making of this present Act, shall be
 “ discharged to keep any Watch and
 “ Ward in your said City of LONDON,
 “ or the Suburbs of the same, or any
 “ Part thereof; and that they, or any of
 “ them, shall not be chosen Constable, or
 “ or any other Officer, in the said City
 “ or Suburbs.

“ In CONSEQUENCE of this Act (say
 “ our *Inquirers*) every Member of the
 Q₂ “ College,

“ *College*, by the present Times stiled a
 “ *Licentiate*, is BY THIS ACT stiled a
 “ *Fellow*.” This is the first time I ever
 heard, that what is done *by* an Act of
 Parliament is done in *consequence* of the
 same Act. If I give away an Estate *by* a
 Deed, the Person to whom I give it may
 claim *in consequence* of That Deed, but
 surely I do not give it him *in consequence*
 of That Deed; for then the Deed, and
 the Consequence of the Deed, would be
 the same Thing, which no body but our
Inquirers ever imagined. We see these
 poor Men, who are so ambitious of being
 LAW-MAKERS, cannot express them-
 selves concerning a LAW with common
 Propriety. But let us consider the Argu-
 ment founded on a pretended Fact in this
 Extract, *viz.* that every *Member* of the
 COLLEGE is therein stiled a FELLOW.
 What do our *Inquirers* mean? Are there
 not these plain Words in their own Quo-
 tation: “ The COMMONS AND FEL-
 “ Lows of the same,” that is, of the
Commonalty AND Fellowship of PHYSIC?
 Now, if common Sense is to be confi-
 dered

dered in the Interpretation of an Act of Parliament, I would ask, why the Word COMMONS needed to have been inserted, if it did not signify something different from the Word FELLOWS? Supposing there could be any Reason for inserting *Two* equivalent Terms (which may perhaps be practised in some Forms of Law) yet do not both COMMON SENSE and GRAMMAR require, in such a Case, the *Disjunctive* Particle OR, instead of the *Conjunctive* AND? Can it possibly be supposed that *Commons* AND *Fellows* have the same precise Sense as *Commons* OR *Fellows*? If then by COMMONS the ACT cannot mean FELLOWS, it must mean something else; and what can That something else be, but the other Part of the COLLEGE in it's largest Sense, *viz.* the LICENTIATES? This is so plain, that nobody of the meanest Capacity, who was not blinded by Prejudice, could not see it. It is so plain, that I am persuaded the COLLEGE, when it first made the Separation complained of by our *Inquirers* from what they call the *Parliamentary* Body,

Body, thought itself *legally* impowered by this very Clause to do what Reason, and the Good of the Public, so loudly demanded, as soon as ever there were a sufficient Number of Members to justify such a Separation. Nor is it any Objection to this Interpretation, that the *College* is sometimes stiled the *Commonalty* or *Fellowship* of Physick, since it appears from thence, that the Word *Commonalty*, like the Word *Fellowship*, has a large, as well as a restrained Sense, and consequently may, like the Word *Fellowship*, be sometimes used to signify the Whole of the *Medical Body*, as well as a Part of it. To what Purpose then do our *Inquirers* ask this silly Question? “ If this Act be available to the CENSORS, why shall it not “ be as available to the FELLOWS?” Who ever doubted that this Act is available to the *Fellows*? Or who does not know, that the *Fellows* always availed themselves of it? Nor is there any Reason to wonder, that what the Laws of the Land do not give the LICENTIATES, the COLLEGE should persist in denying

denying them; since it may be seen in this very last Quotation of our *Inquirers*, that although the Laws of the Land have granted the *Licentiates* the same Privilege they have granted the *Fellows*, in respect of Exemption from *Watch* and *Ward*, and *Parish Offices*, yet they have granted them no other. It may likewise be seen with what good Reason this *Act of Parliament* granted this Exemption to *every* Member, and why it granted no other Privileges in the same indiscriminate Manner. Every lawful Practitioner has a Right to the free Exercise of his Profession according to the Terms of his License, and consequently has an equal Claim to an Exemption from those Offices, which would check and interrupt him in the Use of his License. It would therefore have been unjust not to have granted every *Licentiate* an Exemption from Parish Offices, as well as every *Fellow*. The Public was concerned in the Equity of such a Grant, without which a License would not have been so beneficial, either to It, or to the Persons licensed, as it ought to be.

But

But how is the Public concerned in the Government of the *College*, or in the Qualifications of it's *Fellows*, on any other Account than that those, whom it has appointed *Examiners* into the Qualifications of Practitioners, should be well qualified for That Office? In this Respect the Public is indeed very much interested, and therefore ought not to wish that such Reasoners as our *Inquirers* should be admitted into the Class of those *Examiners*; since such *Reasoners* are not likely to be good Judges of the Qualifications necessary to the Exercise of an Art in which good Reasoning is so much concerned.

Our *Inquirers* having at last made up their Packet of Argumentation, such as it is, present us with a List of the *Members* of the *College*, as if they thought their Argumentation would be defective without it. And indeed though their List be no Argument in Form, yet a strong one is implied in it, when the Reader has had the good Luck to find it out. For our *Inquirers* meant to insinuate by this List, that there are several Physicians in it
among

among the LICENTIATES of too considerable Character and Abilities not to be admitted into the List of the FELLOWS. But, unluckily for our *Inquirers*, the Foundation of this *Inuendo* is as false as That of their direct Arguments; for the List they have here published is not a true one. Had they given the true one, the candid Reader would have seen, that FIVE of the Gentlemen they have put into the List of the LICENTIATES were, at the Time of their publishing their Catalogue, in the List of the *Candidates*; Four of whom they knew had long before the Publication of their *Inquiry* been admitted into the Class of *Candidates*, after having obtained Degrees at one of our Universities at the Recommendation of the COLLEGE: Which therein acted agreeably to a Rule it has always laid down for it's Conduct toward the LICENTIATES, *viz.* to convince the World it has no other Meaning in maintaining the Division of it's Members into two different Classes, but to promote the Honour and End of it's Institution, to which this Division is

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evidently so necessary. Another Gentleman of the FIVE, whom our *Inquirers* have put into their List of the LICENTIATES, and is now in the Class of CANDIDATES, had his Education in one of our excellent Universities, and consequently needed not to have appeared among the *Licentiates*, if he had not, like a good Member of Society, chose rather to be content with a lower Rank in the COLLEGE, till it was convenient to him to acquire a Title to the higher, than to resist those Ordinances he esteems so conducive to the public Good. But the Craftiness of our *Inquirers* in publishing this LIST (a Craftiness not very worthy of Men, who pretend to have had a learned Education) cannot be fully explained without acquainting the candid Reader, that the COLLEGE prints it's Catalogue of *Fellows* and *Licentiates* but once a Year, viz. immediately after one of it's greater *Comitia*, when it elects it's annual Officers; so that the Gentlemen, who have been removed since the printing of the last Catalogue from the Class of *Licentiates* into That of *Candidates*,

Candidates, not having been struck out of every printed List, (although their Names were admitted into the List of CANDIDATES in the Register of the *College*, which contains the only authentic Account of such Matters) our *impartial Inquirers* thought they had a *Salvo* for printing their Names still among the LICENTIATES, notwithstanding they did it against the Suggestions of their own Consciences, which could not but tell them they were NO LONGER *Licentiates*. But this *Salvo*, however it might satisfy the Consciences of our *Inquirers*, will scarce give the candid Reader a very favourable Opinion of their Ingenuoufness, or induce any body to believe they have acted agreeably to the Character they have assumed of IMPARTIAL INQUIRERS. The Plot was deeply laid by our *Inquirers*. It was calculated to serve two Purposes : One of them was to do Honour to their Class of *Licentiates*, by shewing they had some Gentlemen of eminent Abilities and Learning in it; and the other was to prevent the COLLEGE from getting any Credit by

the Regard it has lately shewn to those Gentlemen. But they have no more Success with their DOUBLE PLOTS, than they had with their DOUBLE DIPLOMAS.

Here I hoped to have taken Leave of our *impartial Inquirers*; but conscious again of not having proved their Point, they have presented us with two *Appendixes*; and since I have prevailed with myself to examine this *Chef d'Æuvre* at all, I should not think myself an *impartial Examiner*, if I did not take equal Notice of all its Errors and Absurdities.

I strongly suspected the crafty Stroke of the *List* came from some *Scotch Graduate*, and the first Page in the first Appendix has quite confirmed That Suspicion; for it is impossible for any Man, but a *Scotch Graduate*, to have the Assurance to compare the Universities of *Glasgow, Edinburgh, Aberdeen, and St. Andrews*, with those immortal Universities of OXFORD and CAMBRIDGE. Our *Inquirers* indeed have the Modesty not to compare these Universities in respect of *Antiquity, Grandeur, or Riches*; but they say their *Scotch*
Univer-

Universities have a Power to confer Degrees, as well as our *English*. Have they so? But what kind of Degrees is it? Are not their Degrees as notoriously a Commodity of their Country as it's Cattle, and sold here in as great a Proportion, though not quite in so great a Quantity? Cannot a Man obtain them with almost as little Solicitation, and as little Expence as a Barrel of *Herrings*, without ever being obliged to see what a sort of a Thing a *Scotch University* is? I presume our *Inquirers* do not pretend to compare their *Scotch Degrees* with any other *English Degrees*, than such as are procured by a *Mandamus*; and even these, as liable as they are to be abused, I would have them to know, will not admit of such a Comparison. I might prove the Truth of this by setting each of our *Mandamus-Doctors* against each *Scotch Graduate*, who have appeared in *London* for the last seven Years; which would soon convince the World, how different their Qualifications are generally; but the different Terms, on which these different Degrees are obtained, prove it beyond all Possibi-

Possibility of doubting. In the University, where these Degrees are usually taken, the Hands of *Nine* Masters of *Colleges* are necessary to a Petition to his Majesty before a *Mandamus* can be granted ; and as these *Nine Masters* are generally Persons of some Eminence in Literature, it is much less likely for a Man to obtain their Hands to his Petition, who has not had a learned Education, than it is for any such Man to get the Hands of any *Two* obscure Practitioners ; which is all that is required, except paying the Money, to gain a Man a Degree from *Scotland*. But however illiterate this common Sort of *Scotch* Graduates may be, our *Inquirers* affirm, that such Graduates *as have received their Education in Scotch Universities* glory in it, as well as Those who have received their Education at *Oxford* or *Cambridge*. They have indeed proved this in this very *Appendix*, and much more than they are aware of ; for they have also proved, that, although these *Scotch* Universities can confer Degrees, yet they cannot teach some of their Graduates to write either Sense or
Grammar,

Grammar, since they themselves have again violated Both, as we shall now see in this very *Appendix*. I will not insist upon their not knowing the Difference in Grammar between *extra* and *extera*, which, as the former Word is printed for the latter, and the Mistake not taken notice of in their *Errata*, I have a Right to do; but I cannot help desiring to know what Sense there can be in this Paragraph, which I defy them, even though they call in the Aid of their *original Senses*, to make Sense of? “ If, say they, Oxford, Cambridge, “ Glasgow, Aberdeen, Edinburgh, and “ St. Andrew’s, be Universities in our “ own Country, the *Alternative* would “ not then be *in Medicinâ Doctor in Aca-* “ *demiâ Oxoniensi vel Cantabrigiensi*, but “ *in Academiâ Oxoniensi, VEL Cantabrigi-* “ *ensi, VEL Glasguensi, VEL Aberdonien-* “ *si, VEL Edinburgensi, VEL Andereapo-* “ *litanâ, VEL in exterâ aliquâ Academiâ;*” that is, the ALTERNATIVE would not then be in ONE of TWO, but in ONE of SIX, or TWENTY-SIX; for there are at least so many Universities in the World, which

which are all included in the Words *VEL in exterâ aliquâ Academiâ*. The Reader will now no longer wonder these *Scotch Graduates* should not know the *English* of *Alteruter*, who do not know the Meaning of *Alter-nus* even when it is translated into *English*. Now let our *Inquirers* take which Sense they will of the Word *Alternative*, which their Friend *Ainsworth* will tell them is one of the Senses of the *Latin Word Alternus*; let them, I say, take either the *original*, or the *present* Sense of it, and see how properly they have applied either of them. The *original* Sense of the Word is *every other*; but this cannot be the Sense of our *Inquirers*: for, according to this, if a Graduate be admitted into the COLLEGE only from *every other* of the SIX Universities before specified, some of the Universities of *North Britain* will be missed, which our *Inquirers* cannot be supposed to mean. The *present* Sense of the Word *Alternative* is *either of Two*, and with very good Sense it is so applied to the *Academiæ VEL Oxoniensis, VEL Cant-*

Cantabrigienfis ; that is, whilst the *Aca-*
demice, to which it was applied, were but
 TWO ; but surely it is palpable Nonsense
 to say either of SIX, or of TWENTY-
 SIX. Having shewn once more, how
 copiously our *Inquirers* can write Non-
 sense, let us now see another Instance of
 their Ignorance of *Grammar*. “ As if
 “ there were a *transubstantiating* Power
 “ in the Name of a Degree from Ox-
 “ FORD and CAMBRIDGE, A Man,
 “ say they *, bred in any University in
 “ our own Country, OR in any foreign
 “ one, OR in NO UNIVERSITY AT ALL,
 “ if by a *Mandamus* he has procured a
 “ Degree from EITHER, (that is, from
 “ EITHER of the THREE Kinds of *Uni-*
 “ *versities* where he is *bred*, one of which
 “ is NO UNIVERSITY AT ALL) the
 “ COLLEGE by their *self-derived* Power
 “ can instantly create HIM a FELLOW.”
 Now I desire to know, whether *a Man*
bred in any University, or *Him*, which
 immediately follows the *Verb* create, be
 the *Accusative* Case to That Verb? If
 they say *Him*, then I ask what Verb

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is

is *a Man bred* governed by? If they say *a Man bred* is the *Accusative Case*, then I desire to know what *Verb* governs *Him*? If they say *Both* are the *Accusative Case* to the *Verb create*, I reply, a *Verb* never admits of *Two Accusative Cases*, but when the Sense cannot be compleat without *Two*; which is not the Condition of this Sentence. Here then, we see, we have more false *Grammar*; and yet our *Inquirers*, who are so often guilty of it, demand to be *authorized Examiners* of other Men's Literature, and pretend to be injured, because They are not *admitted* to be so; but it is to be hoped the impartial Reader will think the *College* has already shewn Indulgence enough in granting even a *Permit* to such Writers.

It is now time to examine the little Wit and Argument, which have lain hid all this time under the Load of Rubbish we have been removing. Our *Inquirers* meant to say, " The *College* can create a
 " *Man a Fellow* by it's *self-derived* Power
 " without any Degree at all, as if there
 " were a *transubstantiating* Power in the
 " Name

“ Name of a Degree.” Here we see a Man’s becoming a Fellow without a Degree (a Fact which never yet happened) is brought as a presumptive Proof, that the *College* thinks there is a *transubstantiating* Power in the *Name of a Degree* from OXFORD and CAMBRIDGE.

Thus our *Inquirers* write : “ The *College* can create a *Fellow* WITHOUT a Degree, as if there were a Charm in the Words, *as if there were a sort of transubstantiating Power in the NAME of a DEGREE from OXFORD and CAMBRIDGE.*” But this Nonsense is not the only Instance of their Difficulties in this Paragraph ; for they immediately add a Complaint, that the *College* will not always *admit* a Man to a *Fellowship*, although he hath a Degree from OXFORD or CAMBRIDGE ; that this *transubstantiating* Power of a Degree, which can create a Man a *Fellow without* a Degree, will not always create a Man a *Fellow* with it. This last Complaint shews our *Inquirers* to be in great Distress indeed ; since nothing else could have prevailed with them to pay any Court to the Gentle-

man here hinted at, who chose rather to enter into a long Law-suit with the *College*, than to appear in the same Catalogue with our *Inquirers*. Whether the *College* may be justified for rejecting a Graduate of either of our own Universities, is a Question, which does not belong to this Place. I will therefore only observe, that as any body but our *Inquirers* would have thought this Rejection of an *English* Degree, a Proof that the *College* regarded something more than the *Name* of a Degree ; so no body but They would have chose to have objected to the *College*, *that it does not always receive an English Degree* in the very Place where they are endeavouring to prove, that the *College* believes there is a *transubstantiating* Power in the Name of a Degree. Hence I think it is evident, that whatever the *College* may think of the *transubstantiating* Power in the *Name* of a Degree, it ought not to admit any of our *Inquirers* into a *Fellowship*, till there actually be such a miraculous Power in the *Nature* of a Degree ; since nothing less than a Power, which

which can totally change the *thinking* SUBSTANCE in such GRADUATES as our *Inquirers*, can ever make them fit to be FELLOWS of the ROYAL COLLEGE of PHYSICIANS of LONDON.

Our *Inquirers* next attempt to support their Reasoning in Favour of *foreign Degrees* by FACTS, “ which, they say, being *stubborn* Things, will make their Reasoning irresistible.” If their *Facts* be like their Reasoning, though they be ever so stubborn, our Temptation to laugh at them will, I am sure, be *irresistible*. Let us see what they are. They give us a List of EIGHT celebrated FELLOWS of the COLLEGE, who had foreign Degrees. Now for what Purpose is this Fact alledged? Surely to answer the *College's* Objection, or to no Purpose at all? What then is the *College's* Objection? It does not object to *foreign* Graduates, when incorporated into our own Universities; and yet in every Instance of a foreign Graduate they produce, the Graduate was so incorporated. Which now is the most *stubborn*? the *Fact*, or the *Citers* of it? Or

Or which is most irresistible, the Reasoning of our *Inquirers*, or the Contempt it excites ? But the Modesty of our *Inquirers* in producing these Facts is not to be matched, even in any other Part of their own Writings. Of the *Eight* celebrated Fellows they have produced to raise *the Credit of foreign Degrees*, and to overturn the Necessity of having Degrees in our own Country, *Four* of them undeniably had their Education in our own excellent Universities. None of these *Four*, viz. *Chambre*, *Linacre*, *Caius*, *Harvey*, went abroad till they had taken the Degree of *Master of Arts*, and consequently had laid the Foundation of That Learning, which has made *Three* of them immortal. The *College's* Objection to foreign Graduates is chiefly founded on this Observation, that they generally want such a solid Foundation of *general Learning* as is commonly laid in our *English* Universities ; to obviate which, our *Inquirers* give *four* Instances of *foreign Graduates*, all of whom laid the Foundation of their great Learning in our *English* Universities,

ties, and *Half* of whom were their Patrons and Benefactors. One * of their *Eight* Instances, they say, (for which they produce very bad Authority, viz. *Antony à Wood*, who has been long infamous for his Falsehoods) was admitted Fellow before he was incorporated; and the other, † who has long been an Ornament to the *College*, we own had no Part of his Education either at *Oxford* or *Cambridge*. This Instance of a *foreign Graduate* admitted to a Fellowship before Incorporation, if it be true, the candid Reader will be pleased to observe, happened in 1642, above a hundred Years ago; and I defy our *Inquirers* to find another since that Time; and as for the other Instance of an excellent Physician now living, who had no Part of his Education in either of our own Universities, I will undertake to promise, that whenever any of our *Inquirers* shall discover a hundredth Part of that celebrated Physician's Merit, the *College* shall as readily concur in giving it's honourable Testimony to it,

as

* Dr. Micklethwaite.

† Dr. Mead.

as it did before in the Case of That worthy Gentleman * : But who can help admiring the *irresistible* Manner in which our *Inquirers* draw their Conclusion from these Testimonies, as they call them. “ If these Testimonies, say they, are “ true, *it has not been the constant and “ ancient Usage of the College, to require “ from a Candidate a Testimonial of his “ Incorporation from either Oxford or “ Cambridge ;* FOR Sir John Mickle- “ *thwaite* was admitted a Candidate of “ the College six Years before he was in- “ corporated.” From *these Testimonies*, say our *Inquirers* ? What Testimonies do they mean ? *Seven* of the *Eight* they have produced, shew it has been the ancient Usage of the College, to require of a Candidate a Testimonial of his Incorporation from *Oxford or Cambridge ;* for

* There needs no other Confutation of the insolent Nonfense lately thrown out by some *Scotch Pamphleteers* against the *Medical Credit* of our *English Universities* than this indisputable Fact, *viz.* that in These alone nine tenths of the eminent Physicians of this great City for the last Century had their Education,

for all but one of those Instances were incorporated before their Admission. And will one Instance of a contrary Practice in a *Century*, prove a Practice not to have been *constant*? If it will, the Word *constant* ought never to be used again; since nothing can be said to be *constant*, if *Constancy* be incompatible with ONE *accidental* Deviation in a *hundred* Years. According to this way of reasoning, the *Parliament* of *England* may not be said to have consisted *constantly* of Representatives from *Boroughs*, as well as *Counties*, because there happened to be a short Period within the last *Century*, wherein the former were excluded; neither can the City of *London* be said to have *constantly* employed CHRISTIAN Physicians, because within these *hundred* Years it has been ONCE *fashionable* in it to employ a JEW.

Our *impartial Inquirers* having closed their first *Appendix* with a dull Translation * of a lively Axiom, (which
T looks

* *Truth is great, and will prevail.*

looks more like a Line of a *Grubstreet* Ballad, than a Translation of this eloquent Sentence, *Magna Res est Veritas, & prævalebit*) our *impartial Inquirers* having, I say, thus closed their *first* Appendix, now enter upon their *second*; wherein it will appear, that, whatever may be the Privileges or Dignity of Truth, our *Inquirers* have no Title to any of them. This *second* Appendix consists of an Account of certain *Disorders*, which the *College* was charged with in the Reign of Queen *Elizabeth*, and of two Observations upon this Account, with which our *Inquirers* luckily put an end to their *impartial Inquiry*. The three principal *Disorders* the *College* is said to have been then guilty of are these.

1st, That it's Statutes were then *generally imperfect*, and *popish*.

2dly, That there were *private Conventicles* of a *Few* to bring to pass their Purposes and Elections; and,

3dly, That Men expelled their Universities for *Religion* were received into the *College*, and *thereby advanced their Credit*.

Next

Next come the Two Observations made by our *Inquirers* upon these Disorders, which are, 1st, That there have been in former Times *private Conventicles of a Few, to serve their own Purposes to the Prejudice of the rest*; and, 2dly, That there have been at the same time *some well affected to the Laws of the Land, as well as to the Statutes of the College, who have complained of Grievances, and desired Redress of the same.*

Now I, in my Turn, must beg Leave to make a few Observations on this extraordinary *Appendix*; and, *First*, I would beg Leave to ask the candid Reader, whether those Men have not again proved themselves to have something very peculiar in their *Forehead*, and deserve not to have a *Stigma* on it, who, after having complained for almost a hundred Pages together, that the *College's original Statutes* have been altered, have now the Assurance to bring a Proof, that the Government in Queen *Elizabeth's* Reign thought the *original Statutes* were generally imperfect. Could there possibly be a better Reason

for altering them? Or can there be a more impudent thing, than to complain that the Statutes have been *altered*, and at the same time to prove there was a Necessity for *altering*? If a Necessity for *altering* the *original* Statutes subsisted at one Time, it might, and (as I have before proved) *did* subsist at another. If *Popery* was one of the Reasons, which then justified the Division of the *College* into *Two* Classes, *Judaism* and *Fanaticism* will equally justify the Continuance of That Division *now*; since They all equally disqualify Men for bearing such Offices in the *College*, as the LAWS have equally assigned to EVERY FELLOW.

The next Observation I would make is, that the Truth of our *Inquirers* is equal to their Modesty in their first Observation; in which they insinuate, that the Resolution to continue the Division of the *College* into *Two* Classes was taken in a *private Conventicle of a Few*; whereas it is notorious, that of more than *Forty* FELLOWS, there is not a single one, who does not concur in that Opinion. There may possibly

sibly be two or three Gentlemen in the COLLEGE, who are willing to take the *Licentiates* into it without *English* Degrees, as it's Exigencies may require; but even they were never so wild as to think of annihilating the Class; so that the first Observation of our *Inquirers* contains nothing less than an unjust and wicked Charge, which their own Consciences could not but inform them was groundless. 3dly, I would observe, (if I may be allowed to make use of a *presumptive* Proof, as well as our *Inquirers*) that nothing is more presumeable, than that the Clause of *Incorporation*, which our *Inquirers* so much complain of, was added to the Statute *De Candidatis* at the very Time the Government thought the Statutes so *imperfect* and *popish*. For in what Time was the *College* so likely to have added a Clause, which effectually keeps out Men of the *Popish Religion*, as when the Government had admonished it of it's having admitted Men, who had been expelled the Universities for That Religion? What Time was so proper to form a separate

rate Class of Practitioners, as when the Security and Welfare of the Government at large concurred with the Security and Welfare of this *Medical* Society, to exclude a Sort of Men from it's *Legislative* Capacity, who could not with equal Reason be excluded from exerting their *Medical* Capacity? And if this Presumption be reasonable, then all the Declamations of our *Inquirers* against the Novelty of this Clause will end in Smoke, as well as all their Arguments against the Reasonableness of it. 4thly, I would observe, that amongst these *well affected* Persons to the *Laws of the Land*, who now complain of Exclusion from *Fellowships*, there are *some* whom the *Laws of the Land* would not suffer the *College* to admit into it's *Fellowships* (though it was ever so much disposed to do it) without the most manifest Injustice to the rest of it's *Fellows*; one of which *well affected* Number has the unparalleled Modesty to appear in the List of the *SIX Remonstrants*. For can any thing be more unjust in the *College* to grant, or more unreasonable in any of it's

Members

Members to desire, than that some of them should *advance their Credit* by being admitted among it's *Fellows*, without ever executing the Offices which are attached to a *Fellowship*? And yet this must be the Case, (as I have before hinted) if ever any Persons should be admitted *Fellows*, who refuse to take the Test, which the *Laws of the Land* have made necessary to the CENSOR's Office. With what Justice then can such *anomalous* Members desire to partake of the *Honey*, whose Consciences oblige them to be *Drones*? Or with what Face can such a perverse Generation demand Admission into a Society, to whose Customs they are so averse, that one Part of them hold it an *Abomination* to eat the same Meats, and the other to wear the same Cloaths, or even to use the same Modes of Speech with the rest of the Society?

AND now let the candid Reader judge of the TRUTH and MODESTY of this IMPARTIAL INQUIRY; for whose Benefit the Authors have very civilly added an INDEX to it, that those who have not
the

the Patience, like me, to bear such illiterate Nonsense for a hundred Pages together, may be directed where to find a Page or two on such Subjects as they chuse to divert themselves with.

It is now high Time to conclude these ANIMADVERSIONS, the Length of which has proved as tiresome to me, as it hath probably been to the Reader; and for which I cannot make a better Apology than GALEN has done on a like Occasion. That excellent Man, having once to do with such illiterate verbose Adversaries as our INQUIRERS, in his Treatise *of the Difference of PULSES*, makes the following just Observation upon them; which, for the Benefit of our *Inquirers*, I shall translate; and then put an end to these ANIMADVERSIONS. *When* (says this admirable Writer) *MEN, who neither know how to reason, nor to interpret, have the Assurance to meddle with Matters which are greatly above Them, and are very verbose in their Performances, they oblige their Reprovers, although they study Brevity ever so much, to fall into the same*
Pro-



Prolivity ; which, I believe, has happened to me on This Occasion *.

* "Οταν εν ανθρωποι μήτε λογικῶς διωρίαν ἡκειωκό-
τες, μήθ' ἐρμηνεύειν ἱκανοὶ, πολυῶσιν ἀπῆλθ' πολὺ μει-
ζόνων ἢ καθ' ἑαυτὰς πρᾶγματων, αὐτοὶ τε πολυλογεῖσι,
καὶ τοὺς ἐξελέγχοντα ἀναγκάζουσι, καὶ ὅτι μάλιστα βραχυ-
λογίαν ἀσκεῖσι, εἰς τὴν αὐτῶν ἐκαίνοις ἐμπίπτειν μακρολο-
γίαν, ὅπερ οἶμαι καὶ γὰρ νῦν πάρο.

ΓΑΛΗΝ. ΠΕΡΙ ΔΙΑΦΟΡΑΣ ΣΦΥΤΜΩΝ ΛΟΓ. Γ.

ERRATA.

PAge 24. l. 12. for *these* read *there*. P. 26. last line,
for *bad* read *have*. P. 31. l. 20. for *reapeat* read *re-
peat*. Last line, for *predictus* read *prædictus*. P. 36. l. 6.
for *than* read *that*. P. 40. l. 12. for *frem* read *from*.
L. 22. for *Is is* read *Is it*. L. 24. for *in* read *into*. P. 41.
l. 21, 22. for *grounded learnedly* read *groundedly learned*.
P. 52. l. 1. for *Candicates* read *Candidates*. P. 57. Note,
for *Thuau* read *Thuan*. P. 71. l. 9 & 10. for *contumelus*
read *contumeliis*. P. 86. l. 10. for *Aocount* read *Account*.
P. 93. l. 13. for *dobule* read *double*. P. 108. l. 5. for
rhe read *the*. P. 117. l. 2. for *very* read *very*. P. 121.
l. 9. for *Necessity* read *Necessity*. P. 132. l. 10. for *chef
d'Æuvre* read *chef d'Oeuvre*. P. 135. l. 11. for *rhey*
read *they*. l. 21. for *Andereapolitanâ* read *Andreapolita-
nâ*. P. 150. l. 7. for *exerting* read *exerting*.

